

THE  
CHRISTIAN  
REMEMBRANCER.

SEPTEMBER, 1830.

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REVIEW OF NEW PUBLICATIONS.

ART. I.—*Forty Family Sermons. By the Editor of the Christian Observer.*  
London: Hatchards. 1830. 8vo. pp. xxviii. 506. Price 12s.

ALTHOUGH this volume might, as will appear in the sequel, challenge our attention on the ground of its private claims, we will not conceal the satisfaction which the present opportunity affords us, of elucidating a question which it might otherwise appear invidious to agitate, the comparative grounds upon which the *Christian Observer*, and we of the *Remembrancer*, respectively solicit the public ear.

Let us be heard patiently. The point under consideration is, by no means, a mere contest between two rival periodicals. Were it so, whatever degree of advantage the public might reap from either, they would scarcely feel sufficiently interested to tolerate the impertinent substitution of private contention, for the information or entertainment which it is the sole duty of such a work to supply. But we have not, indeed, any contention with the editor of the *Christian Observer*. The remarks which we purpose to offer on the present volume, will, we think, abundantly convince him of this. And we are ready and forward to admit that, what we are conscientiously compelled to designate the essential blemishes of the *Christian Observer*, are often counterbalanced by valuable accessions to the cause of that Christianity, whose holy name we in common profess, and the spirit whereof, it is to be hoped, will always characterize our intercourse with each other.

The question then to which we invite the attention of our readers; is this:—Are the sentiments of the Church of England accurately represented in the *Christian Observer*? Now the circumstance which alone gives importance to this question, and which alone can shield us, who start it, from the charge of impertinence, is this, that a large number of well-intentioned persons believe the affirmative, and without further inquiry, implicitly adopt the dicta of the *Christian Observer*, as the very spirit of the Established Church. It is evident,

then, that should this opinion be at least partially erroneous, it is an error of no small importance, as nothing regarding such a question as the sentiments of the Church, can be indifferent to any Churchman, or indeed to any sincere lover of the truth. The *Christian Observer* professes to be "conducted by members of the Established Church;" the *Christian Remembrancer* is a "Churchman's Miscellany." "Wherein therefore," say some, "do these publications differ? Both are representatives of the same religious sentiments." While some thus injuriously endeavour to effect a reconciliation between principles essentially distinct, others, who evidently perceive the distinction, are induced to view the doctrines of the Church as uncertain and undecided, and inadequately understood even by those who are under the most solemn obligations to study them.

All this is undoubtedly evil, and much to be regretted by all who, with whatever varieties of opinion in minor matters, still regard the Church as the authorized expositor of the word, and dispenser of the sacraments of God, "the pillar and ground of the truth." That there should be two classes of opinions in the Church of England, as long as those opinions regarded not essentials, was nothing surprising. It was honourable to her that there were no more. The Calvinists wondered how the Arminians could subscribe the XVIIth Article, the Arminians were equally at a loss to account for the acceptance of the XXVth and XXVIIth, the Baptismal services, and the Catechism, on the part of the Calvinists. Still the difference, we maintain, was one which might have subsisted alone, and was not necessarily connected with any other whatever. We are far from absolving the Calvinistic doctrines. "Horrible" they were termed by him whose name they bear; and when we say the effects of them are no less so, "we speak that WE DO KNOW, and testify that WE HAVE SEEN." But still these evils are only the occasional result—the legitimate indeed, and proper result,—yet the result alone, and not the inherent properties of Calvinism. Many a man holds Calvinism in all its length, and breadth, who would recoil from its genuine consequences with as much horror as the most consistent Arminian. There was no reason, therefore, why the Arminian and Calvinistic clergy should not have proceeded in perfect harmony. The conductors of the *Christian Observer* mention, in the Preface to their second volume, (quoted in p. x. of the Preface to the work before us) the following, as the essential doctrines which they wish to inculcate:—"the ruined state of man by nature, and his recovery by divine grace; justification by faith, and the sanctifying influence of the Holy Spirit; the unsearchable love of Christ, and the obligation of every one no longer to live to himself, but to Him who died for him." And in another part of the preface to the sermons we read—

*The doctrines of these sermons correspond with those which it has been the uniform object of the work in which they were inserted to maintain. It was thought that the chief topics for Family Sermons—and indeed all sermons—were such simple scriptural points as the fallen, guilty, and helpless condition of mankind by nature; the love of God in Christ; the atonement; repentance; faith; justification; the offices of Christ, and of the Holy Spirit; sanctification; peace with God; love to God; the forbearance of God; Christian obedience, and love to mankind; death, and eternity, heaven, and hell.—Pp. vi. vii.*

On all these doctrines, the Arminian clergy as zealously insist as the Calvinistic. There was, therefore, we repeat, no reason whatever, why these parties should not have agreed to differ; their distinguishing peculiarities affected not the essentials of religion, or of Church-membership. Whether man be wholly or partially corrupt, mattered not to their common doctrine. Both were agreed that "the condition of man, after the fall of Adam, is such, that he cannot turn and prepare himself by his own natural strength and good works, to faith, and calling upon God."\*

Such was the situation of the Church, when a portion of the Calvinistic clergy chose to erect into essentials of religion, opinions which were never received by the Catholic Church, and never obtained form or system till the age of Augustine. All who ventured to differ from themselves on very abstruse metaphysical questions, were stigmatized as unregenerate and ignorant, and Calvinism was proclaimed the pure and only Gospel. A consequence easily to be foreseen ensued. While the Calvinistic clergy, on the one hand, were thus virtually regarding as heretics their brethren who preferred, in a mysterious inquiry, to examine and interpret the obscure parts of Scripture by the clear, they were, on the other, ready to join fellowship with the most uneducated advocate of the most preposterous schism, in which Calvinism was a recognized or permitted ingredient. This disposition was ardently welcomed, and sedulously fomented, by the enemies of the Church. The breach was gradually widened, until a portion of the English Church was conspicuous in the unseemly act of renouncing the rest, and engaging in friendly intercourse with the bitterest enemies of the Church they had sworn to support. Such intercourse could scarcely be barren. It was hardly possible to pass mental excommunication on a large majority of the Church of England, without a disposition to view the Establishment itself with a partial jealousy. It was equally impossible to maintain a degree of communion with her enemies, without imbibing the infection of their prejudices, and acquiring, almost insensibly, a laxity of opinion in many important matters. An irritability consequent on their minority, and on the views taken by their more consistent brethren, would at once supply to these partial seceders, motives for proselytism, and

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\* Article X. of the Church of England.

anxiety to represent themselves (since they did not choose to quit the ministry of the Church,) as not only not inconsistent, but the only consistent members of her communion. They would endeavour so to interpret her formularies, as to suit their own hybrid notions of Church-fellowship and subordination; and to convince the public (who too often on these occasions show a most lamentable indifference) that these were the sentiments of the Church of England. Others, who, without any definite opinion on the original controversy, wished to reconcile a nominal communion with the Church with a participation of the most hostile errors, readily joined this confederacy, and the result is, a combination, which might rival that of Horace's painter, and which styles itself—the Evangelicals.

Of this party, the *Christian Observer* is decidedly the accredited organ; necessarily partaking the incongruities of its constituents. At one time we read much of "*our* venerable," "*our* beloved Church;" at another, principles, societies, and schemes are advocated, which would all tend to the utter subversion of that, or any Church at all. Wesley and Romaine are mentioned with equal approbation, and equally regarded as representatives of the Church. Final perseverance, and universal redemption, are vindicated in a breath; popery, like one of its own saints in a storm, is coaxed and belaboured alternately. But we will content ourselves with a brief comment on the following passage, which occurs in the Preface to the work now before us.

The preface to the first volume states, that the work thus announced had been received with a large measure of public favour, and with the most honourable testimonies to its usefulness, and promises of support, even some "in quarters where the conductors were not sanguine in expecting them." Tories alleged that it was Whig, and Whigs that it was Tory; Calvinists that it was Arminian, and Arminians that it was Calvinistic; some Dissenters called it High Church, and some High-Churchmen thought it too conciliating towards Dissenters: a proof, it was inferred, that truth, and not party, was the object which its supporters wished to follow.—P. ix.

With respect to the object which the supporters of the *Christian Observer* wished to follow, we pronounce no opinion; we have no desire to impeach the sincerity of their motives. But we certainly cannot deduce from these data, that truth was the object actually followed. We should rather infer (what is abundantly confirmed by the perusal of almost any number of the *Christian Observer*,) that its general principles, especially on Church unity, were fluctuating and confused, and such as no systematic view of Christianity could recognize. Of its knowledge of the Church, it may be sufficient to say, that our readers will find in the number for September, 1829, a "Letter from a High Churchman," which is introduced with much parade of commendation; the writer of which was of so "*high Church*"



a family, that his father could not bear to hear "*the Revolution*" (shades of the seven Bishops!) named in his presence! The same high churchman, brought up among men of his own sentiments, and "dignified Clergymen," "had formed no idea that there still existed amongst us a class of Christians, who might be considered to possess real and vital religion!" He discovered at length that there *were* such—at the table of a *DISSENTER*! Who this high churchman was, who so quietly acquiesced in opinions unconnected with real and vital religion, is a matter of little consequence. His opinion may be safely allowed all the weight that belongs to it. But do we read this in a publication professing to be "conducted by members of the Established Church?" Did not the address "to the Editor of the Christian Observer" confront us, we should be tempted to suppose that some bungling stitcher had transposed the respectable cover of the Church publication, to the back of some schismatical magazine. The great evil on which we would insist is, not so much the unsettled and irregular character of the Christian Observer, as its identification of all this chaos with the plain, broad, simple, and consistent opinions of "the Established Church."

Here then is the difference between the Christian Observer and the Christian Remembrancer. We are of *decided* Church principles, and we advocate them *decidedly*. In an age when indifference passes current for liberality, it is no wonder that decision should be confounded with bigotry. For this we are prepared. We see the vastness of the interval which separates the qualities thus identified by a superficial and precipitate philosophy, and we write for the approbation of those who agree with us, and for the consideration of the candid portion of those who do not. As Christians, we do not find acrimony towards Dissenters consequent on our repudiation of what we, in conscience, deem their errors. We would have them consider whether they have sufficient warrant for what they do; whether the blemishes (supposing they should be so admitted) of the Church of England are such as absolve their secession from the serious charge of schism. If they, in conscience, think they do, we have nothing more to say. May all who profess and call themselves Christians be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life! Meantime, we find in our Church, not an infallible mistress, but a pious and affectionate mother, under whose nurture and admonition we have grown from "new-born babes," and who will not be chargeable if we attain not to "the perfect man, to the measure of the stature of the fulness of Christ." "Built on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone," the Church of England is at once orthodox in her creed, and primitive

in the spirit of her discipline. There is no argument admissible in favour of secession from her, which would not go to dismember every professing visible Church. Believing this, we cannot reject the consequence, that whatever tends to prejudice the authority or influence of the Church, tends in like proportion to the injury of that pure religion of which she is the ark. We can as readily separate the interests of the Church of England from those of the Church of Christ, as we can distinguish between the welfare of a limb and the welfare of the body. All religious schemes, however well intentioned, which tend to lower the standard of her scriptural claims, we are antiquated enough to regard as injurious, because we are not only lovers of our Church, but we have cultivated a habit little likely to dazzle, and consequently to attract, that of estimating all things by their general tendencies.

Personal, therefore, as this question may appear, we feel that it is only so by coincidence. It is most important on all accounts that it should be known what are, and what are not, the principles of the national Church. Without this understanding, men may throng her banners who reject her sentiments, or they may relinquish her communion for some merely imputed delinquency. We would not be understood to throw the responsibility of every opinion to which we may give currency on the Church of these realms; but we would be understood to say, that we *endeavour*, to the utmost of our power, to afford an accurate reflection of the sentiments of that Church. We write not without mature study and deliberation; we have examined the opinions we have embraced. It is therefore more probable that they should be justly collected from our pages, than from those of a publication emanating from sources so heterogeneous as supply the channels of the Christian Observer. Nor are these remarks at all irrelevant on the present occasion: we are about to recommend the work on our table to all Christian families; but we could not extend this recommendation to the publication wherein it originally appeared; and it is right that the grounds of this distinction should be explained.

To come, then, to what is more immediately the subject of this article, the volume of Sermons now before us. It gives us great pleasure to say that, in the perusal of this work, we have been most agreeably disappointed. We have read "Family Sermons" in the Christian Observer, whose character has been any thing but scriptural, or such as could have been expected from "Members of the Established Church." But those which compose the present volume appear carefully selected, with a view to conciliate consistent churchmen. We could almost award them unqualified praise: there is only one exception to their excellence—some passages on regene-

ration, which we cannot *quite* approve; yet even these are equivocal, and very different from what we should have expected from that quarter. Thus in the Eighteenth Sermon, "The Heavenly Inhabitants," we read that they felt, "*even after their regeneration,*" the infection of sin. We cannot but think that any *divine* of the present day, would be cautious in using the term, and that therefore it is here intended to separate regeneration from Baptism. Again, in Sermon XXVII. "The Joy in Samaria," we have these observations—

We next learn that the people of the city of Samaria, having attentively heard the word of God, and received it by faith, "were baptized." They were not ashamed of the Gospel of Christ, but hastened to confess him openly before men, by a compliance with his own appointed sacrament, by which all who should receive him as their Saviour, were to declare their belief in him in the presence of the church and of the world. It is not enough that we have a firm persuasion of the Divine inspiration and infinite importance of Christianity; we must be willing to take up the cross of our Saviour, and, whatever reproach may await us, remain firm and consistent in our profession of his name before mankind. In the present age no such peril or persecution assails us for calling ourselves Christians as threatened the first disciples of Christ; we are not exposed to pain or infamy or death for the sake of our professed religion; and to be baptized in the name of the Father and the Son and the Holy Ghost, even in infancy, has become so general that it is often complied with as a customary rite, with scarcely any consideration of its meaning and importance, either on the part of those who present a child for baptism, or of the baptized person himself when he comes to years of reflection. But very different was the case at the time when these Samaritans became candidates for admission to this holy sacrament; for, in coming to the font of baptism, they solemnly recorded their belief in the Saviour, their reliance upon his atonement, and their determination to live to his glory. They declared by the very act their earnest resolution, through the grace of God strengthening them, "to renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh; to believe all the articles of the Christian faith, and to keep God's holy will and commandments, and to walk in the same all the days of their life." And with regard to ourselves, who were baptized in our infancy, our baptism is of no spiritual value to us, yea rather it will increase our condemnation, if, having thus named the name of Christ, we do not depart from iniquity. We may say of it as the Apostle said of the Jewish rite of circumcision, that of itself "it availeth nothing, but a new creature:" it is only an outward and visible sign and seal of an inward and spiritual grace; which grace is the washing and regeneration of the soul, by virtue of faith in the atonement of Christ, and through the renewing influences of the Holy Spirit.—Pp. 335—337.

Now in every syllable of this do we most cordially concur, except where it is said, "by virtue of faith in the atonement of Christ." "He that BELIEVETH and is baptized shall be SAVED." We know it is faith which will make baptism available to *salvation*; but regeneration may be no less real, should faith never ensue. By regeneration we understand that act of the Holy Spirit which enables us to will and to do. This is what is covenanted on the part of God in baptism. And although it is most true that the outward sign will avail nothing where the inward grace has not been employed, it is not the less certain that such grace has been given because it has been rejected and overborne.

Perhaps, however, we ought to be satisfied with the following observation elsewhere—

In baptism, we were buried with him; and, as he rose from the grave, so by the regenerating power of the Holy Spirit, we are raised from the death of trespasses and sins, to a life of righteousness, the prelude to an eternal life of glory in heaven.—P. 294.

Were it not that the sacramental dignity of Baptism is a doctrine so distinctly affirmed in Scripture, and the depreciation of it is connected by the most perfect chain of consequences; with the utmost horrors of Calvinism, we should scarcely touch on what, to minds not habitually theological, may scarcely appear to be blemishes. But that Calvinism is not the doctrine of our author appears in many just and beautiful passages, some of which we shall, with great pleasure, exhibit to our readers.

In Sermon VIII. "Job's seeing God," we have the following true and sober observation:—

Whether a voice was heard, or an appearance was seen, it was only an instrument which the Almighty saw fit to employ in holding sensible communion with his servants of old, for special ends; and, such manifestations being altogether of an extraordinary nature, and having long since ceased, should any person in these later ages profess to be favoured with new revelations from God, he would either be deceived himself, or be attempting to deceive others. And though in the case of Job, who lived long before the volume of Revelation was closed, probably before the age of Moses, when nothing of it is known to have existed except in tradition, God conveyed his instructions in a peculiar manner, "speaking to him out of the whirlwind;" yet the knowledge which Job thus acquired, important as it was, was only of the same kind which each of us may possess by means of the assistances graciously afforded us in the word and the providence of God. It was not so much a new or miraculous knowledge of God which he had obtained, as a practical conviction and application of those truths respecting him which he had known before, but which had not been before brought home to his heart and conscience with their due force, so as to produce the fruits of repentance, humility, and submission to the will of God.—Pp. 93, 94.

In Sermon XVII. the horrible doctrine of personal reprobation is indignantly crushed.

A large part of the Bible seems written to convince us, that if we perish, it is wholly in consequence of our own sin and folly; that God waiteth to be gracious; that he willeth not the death of a sinner; that so far from taking advantage, as it were, of the first occasion for inflicting punishment, he relieves, invites, remonstrates, and holds out the free offers of mercy to the last. Though he is a Judge strong and powerful, he is provoked every day. Though his wisdom could in one moment confound our folly, and his strength triumph over our weakness, yet, like that heavenly charity which springs from himself, he "suffereth long and is kind." He pities our ignorance; he bears with our waywardness; he deigns even to conciliate our affections; and it is not till after innumerable provocations, that he at length "swears in his wrath that we shall not enter into his rest."—P. 207.

To the same effect, in Sermon XXI. on "the Prodigal Son."

In proportion as we feel like the prodigal, we have scriptural reason to trust that God will be merciful to us, and for the sake of his blessed Son, will hear our

supplication. It is true, we do not deserve that he should receive us; for our sins have been so great and multiplied, that he might justly cast us off without extending one single offer of pardon. But such is not the character of our heavenly Parent: he is always more ready to hear than we to pray: he waiteth to be gracious; and having given his own Son to die for us, will he not with him freely give us all things? He has provided pardon for our sins, and a supply for all our wants. He is willing to restore us to our forfeited privileges: his encouraging language is, "Turn ye, turn ye: why will ye die?" His Holy Spirit is promised both to give us the will to do so, and to work with us when we have the will. What, then, has he not done to reconcile us to himself? And whose will be the guilt if we still continue impenitent and unmoved?—Pp. 260, 261.

In the same spirit, and with the assertion of the great scriptural doctrine of universal redemption, is what follows:—

God is love: this is the original bond of union between him and the creatures whom he has made: the inexhaustible source from which flow all the blessings of creation, preservation, and redemption. We are not to view the Almighty as a tyrant, more prone to inflict penalties than to confer mercies. Such is not his character: he is "the Lord God, full of compassion and gracious, long suffering, and plenteous in mercy and truth." The whole plan and accomplishment of human salvation originated in this Divine attribute; for God so loved THE WORLD, that he gave his only begotten Son, that whoso believeth in him should not perish but have everlasting life."—P. 300.

Occasionally we meet with passages so just and so comprehensive, that we almost believe ourselves to be turning the folios of some of our old divines. Take for instance the following:—

Of all symptoms of ceasing to run well, the loss of Christian *humility* is one of the most common and dangerous.—When a person becomes spiritually proud and disputatious, thinks that he knows more than all other men in the affairs of religion, neglects the plainer and weightier matters of God's law for difficult speculations, which minister rather to his pride than his edification, there can be little doubt, that, how clear soever may be his creed, and how ardent soever his zeal, he is in reality going back instead of advancing in the ways of God. It matters little in this respect what particular turn spiritual pride may take: for whether it draw us, on the one hand, to a cold, speculative, formal system of pharisaism, and dependence upon our own unenlightened reason; or, on the other, to a scheme rash, lawless, and presumptuous, in which every thing practical is undervalued or neglected, the evidence is equally strong of our having gone back; and the fear is, that unless we become aware of our danger in time, we shall continue to go back even to perdition.—Pp. 37, 38.

"Prayer," remarks a pious author, "will not plough one's field, nor fence it, nor reap the grain, nor thresh it; but prayer may procure strength to labour, and a blessing to accompany and succeed our prudent industry." And it is thus in religion: God does every thing that is good for us; but he expects us to make use of the appointed instruments of spiritual blessing as much as though we did every thing for ourselves. He graciously preserves us from many an unseen peril; but if, instead of using the means of prevention, we wilfully put our foot into the snare, we cannot hope that he will interpose to prevent our being entangled. We are "to watch" as well as to "pray" that we enter not into temptation: we are to keep at a distance from it: we are to employ every effort to resist it; and if we neglect to do this, are we to wonder if we fall? Moses, and the people of Israel, did well to cry unto God in their extremity: but they did ill in neglecting the means of escape which he had set before them; and their supineness was accordingly rebuked by the Almighty: "Why criest thou unto me? Speak to the people that they go forward."—Pp. 61, 62.

The atheist, the scoffer, the professed unbeliever, the notorious profligate, openly oppose the cause of Christ; they are his avowed enemies; and it is said of all such, "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." But there are others who may be said to betray him; namely, those who call themselves his disciples, while they "crucify the Son of God afresh, and put him to an open shame." There are many ways in which persons may do this in a greater or less degree. They may do it by false doctrines, or by an unholy and inconsistent life. Suppose that, professing to believe the Divine mission, the spotless character, and the perfect doctrines and precepts of Christ, we should deny his claim to be equal with the Father, as touching the Godhead, though inferior to him as touching his manhood; should we not, while calling ourselves his disciples, rob him of his highest honour, and take part with those who thought it blasphemous that he made himself equal with God? Again, if acknowledging his Divinity, we virtually set aside his atonement, by a proud trust in our own merits, are we not undermining the foundations of the religion we profess, and reducing the Divine Saviour to the level of a mere teacher and example, instead of a sacrifice, the only sacrifice, for the sins of the world? Again, if professing to trust alone in his atonement, and perhaps vaunting loudly of the efficacy of faith, we slight either in word or practice the obligations of his law, are we not betraying him under the pretence of friendship, setting his commands at variance with his promises, and virtually maintaining that his Gospel leads to that most unscriptural conclusion, "Let us sin that grace may abound?"—Pp. 74—76.

Our extracts are numerous, but under all circumstances, it is perhaps as well they should be so. From these our readers will be best enabled to collect the general character of the work. We can assure them that the above are specimens as fair as they are favourable.

The want of "*Family Sermons*" is often deplored. Few sermons composed for the pulpit, are *wholly* applicable to family reading. The want is now supplied, and supplied well. The writer has our thanks, and if our recommendation can be of advantage to him, it accompanies our best wishes for his success. He will be satisfied that our opening remarks have proceeded from no spirit unbecoming the Christian name, which he and ourselves bear in common. But we must repeat that the *Christian Observer* has no title to be identified with the sermons which have adorned its pages.

Let us offer one more friendly observation to the worthy author. If he should be disposed, in another edition, to republish his dedication, let him expunge the quotation from Quintilian. If the Right Rev. Prelates therein addressed are not disgusted with that extravagant piece of heathen flattery, it is only because they smile at it. We read, a short time since, an article in the *Observer*, reprobating all classical quotations. The rule is not less extraordinary than the present violation. Were all classical allusions as unfortunate as this, we might perhaps be tempted to think with the worthy writer of that curious paper.

ART. II. — *A Sermon preached before the King's Most Excellent Majesty, in the Chapel Royal at St. James's, on Sunday, July 4, 1830. By CHARLES JAMES, Lord Bishop of London, Dean of his Majesty's Chapels Royal. Published by his Majesty's Command. London: B. Fellowes, Ludgate Street. 4to. 1830. Price 2s.*

THE learned and eloquent author of this excellent Sermon has performed a delicate task with admirable propriety. Looking to the solemn occasion on which it was preached, when His Majesty, "for the first time as Sovereign of these Realms, partook in the most holy ordinance of our Religion in presence of the Chief Pastors of that Reformed Church, of which He is the Chief Governor upon earth, and to whose doctrine and discipline His Majesty," we are here authoritatively told,\* "was pleased to declare his firm and cordial attachment;"—we are persuaded that the office of Preacher could not have been assigned to any man more able and willing to do the work of an Evangelist than the Dean of His Majesty's Chapels Royal. The text is taken from 1 Cor. x. 16, and the Sermon is an orthodox, plain, and *very appropriate* exposition of the nature, the benefits, and the obligation of the Sacrament of the Lord's Supper. The Bishop's style is remarkable for its simplicity, its perspicuity, and its earnestness. The child may understand, the man must feel, the weight of his arguments, and the efficacy of his persuasive eloquence; and we are willing to hope that the effect of his pious address upon the heart of Him, whom the Almighty has called to the throne of these Realms, may be manifested by his steady and uncompromising support of the *interests* of that Church, the *consolations* of which he wisely sought so early an opportunity to enjoy.

Has the Bishop of London, then, said any thing *new* upon the familiar topic under his discussion? No, indeed; and we like his Sermon the better on that account. We hate novelties in religion, and we despise the *vanity* of an author who is perpetually striving to dazzle us by what is *new*, rather than to instruct us to walk in the *old* paths, as much as we pity the itching ears of those unstable and gaping dupes, who mistake paradox for piety, and sound for sense, and who are taught to prefer "the lean and flashy songs," which pulpit declaimers, with their "scrannel pipes of wretched straw," palm upon their fond admirers as the sacred effusions of the Great Spirit of Wisdom, to the words of soberness and truth.

Our excellent author has taken occasion to reprobate the notion of Bishop Hoadley, that the Eucharist is *simply a commemorative rite*: and we beg leave to adorn our pages with an extract from that part of his Sermon.

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\* Dedication to the King.



It (the Eucharist) is the appointed method of celebrating the most important fact in the Gospel history, the most vital doctrine in the Gospel scheme; the atonement made for the sins of the world by the death of Jesus Christ. But it is more than this: it is more than a simple tribute of respect and gratitude to our greatest benefactor—although even in that light it assumes a sacredness of obligation beyond all common acts of devotion—it is the solemn renewal of that covenant of grace and pardon, which was sealed with the blood of Christ. It is indeed a commemorative feast; it is a symbolical celebration of the wonders of redeeming love; but it is something, as far as man is concerned, more sacred, more affecting, more beneficial than all this. It is the means of joining the faithful communicant to Christ in that intimate and mysterious union, which is indispensable to the perfectness of the Christian character, and to the availability of Gospel privileges.—Pp. 9, 10.

Having shewn that the Eucharist is to the *faithful* recipient the channel and conduit of an inward grace, from John vi. 53, 54, 56:—and having insisted, moreover, upon the necessity of the influence of the Holy Spirit to bless the means of grace to our edification, “in answer to our importunate entreaties;”—having demonstrated that he, who is most sensible of his own defects of faith and holiness, is especially bound to have recourse to the methods ordained by God, in compassion to human weakness, for the revival and enlargement of Christian graces and desires; and that this solemn ordinance, at all times grateful and salutary to the believer's soul, is more peculiarly “medicinal and restorative,” when our affections towards God have become cold, and our piety has become languid;—the Preacher states, with his usual wisdom and peculiar emphasis, that “there is no diversity of religious character, which can render unnecessary a sacramental communion with Him who is the light and the life of the world.”

It is alike indispensable for growth in grace, and for confirmation in godliness; for him who is but just awakened to the great interests of his soul, and for him, who walks in the meridian light of Christian knowledge, and in the matured strength of Christian motives and hopes.—P. 17.

If this spiritual ordinance be necessary for “*all sorts*” of Christians, so is it indispensable for all “*conditions* of men.” A constant application to the source of spiritual wisdom, through the appointed means of access, and especially through the communion of the body, and of the blood of Christ, is equally necessary for *every man*, be his external circumstances what they may. The king upon his throne, and the peasant in his cot, are alike pensioners upon the bounty of heaven, and must be alike strengthened by aid from above, to enable them to think and to do such things as be rightful. This solemn truth is most appropriately enforced upon his royal auditor by the Bishop of London. We are sure of pleasing our readers by a copious extract touching this very point.

If the poor and humble members of the family of Christ desire the help of the Spirit, to enlighten, and sanctify, and console them, in order that, amidst all the discouragements of their hard condition, they may turn to good account the single talent entrusted to their care; surely the rich, and the mighty, and

the learned, may not disdain the aid of Him, who alone can enable them rightly to appreciate the value of things temporal, compared with things eternal; who alone can repress the risings of an ambitious spirit, convince them of the vanity of earthly grandeur, and of the insufficiency of this world's wisdom; and yet teach them the awful responsibilities which rest upon those, to whom these talents are given in charge. In exact proportion to the number and strength of those ties, (and with whom are they not too numerous and too strong?) which bind our affections to this world, and interrupt the steadiness of our progress towards a better, should be our anxiety to profit by all the memorials and aids, in which the beneficent Author of religion has made provision for its continuance; for its application to the understandings and consciences of men, and for its revival in the forgetful heart.

"If a man abide not in me," said our blessed Lord, "he is cast forth as a branch, and is withered;" but how can they, whom the world endeavours to persuade, by a thousand pressing arguments and ingenious devices, to make it their abiding place, the place of their repose, their trust, their desire; I ask, can *they* be effectually strengthened to resist it, and to adhere to, and abide in Him who has called them out of it, but by the most sincere and continued efforts and strivings towards Him through the Spirit? To *them* surely it is of unspeakable importance, that they should, from time to time, solemnly renew their oath of allegiance to the King of kings and Lord of lords, and be united to him by visible symbols; that they should offer, in the faithful use of them, a solemn pleading for pardon, and receive his own pledge of their sanctification; that they should oblige themselves, by that solemn act, to enter upon a life of holiness and charity, and to copy his example, in devoting themselves to the good of mankind. Compared with the richness of that consolation, which a sincere and devout mind will experience in the performance of such an act of worship; and compared with the conscious dignity of a soul thus taken into communion with its Saviour, the pleasures, the riches, the honours of this world, fade into insignificance and worthlessness!—Pp. 18, 19, 20.

Fain would we quote the peroration of this good Sermon,—"*What then is the conclusion?*" but we have already exceeded the limits which we usually assign to single discourses, and therefore forbear to make any further extracts. It is fit for general perusal, as being worthy of the Royal Auditor, the solemn occasion, and the learned Prelate. We rejoice that his Majesty *commanded* the publication of this Sermon, and we sincerely thank the Bishop of London for the pleasure which we have experienced, in this our official notice of his pastoral labours.

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ART. III.—*Hours of Devotion for the Promotion of true Christianity and Family Worship.* Translated from the original German by the Rev. E. I. BURROW, D.D. F.R.S. & F.L.S. London: Rivingtons. 1830. 8vo. pp. xvii. 574. Price 14s.

THERE is a striking, and somewhat anomalous, distinction between the devotional, and the expository, divinity of the Germans. While most of their Scripture commentaries are strongly tainted with the Neologian leaven of scepticism and doubt, their works on practical religion are marked by a warmth of piety, and elevated tone of Christian

feeling, which is manifestly produced by the genuine influence of the gospel on the heart. It is sufficiently easy to trace the origin of this characteristic difference, if its prevalence is a proof, that in these days also, no less than in the early ages of Christianity, its truths are sometimes *hidden from the wise and prudent, and revealed unto babes*. Profound research and vast literary acquirements, accompanied with an ostentatious desire of displaying them in support of novel opinions, have given rise to a variety of speculative theories among the professed Theologians of the continent, into the merits of which the humbler Clergy have little inclination, and less ability, to inquire. The German pastors are, for the most part, men of primitive habits, devoting themselves exclusively to the discharge of their parochial duties, and taking the Bible in its plain and simple sense, as their guide in the performance of them. Hence a class of works exists to some extent in the country, calculated to assist devotional reflection, and characterized by a spirit of the most heartfelt piety. Many of them, indeed, are liable to exception on some important points of Christian doctrine, and are more unguarded in expression than sound judgment would always warrant; but, in other respects, they are so well adapted to assist the mind in the essential duties of religious reflection and self-examination, that any attempt to introduce them to the English reader, in a translation divested of those sentiments which are open to objection, cannot be otherwise than beneficial.

Among the books of this class, that, of which a partial translation is before us, has been pre-eminently and deservedly successful abroad, and will meet, we trust, with a proportionate attention among ourselves. It was originally published in weekly sheets, through a period of eight years; and the papers have been since collected, and remodelled for the use of families, and the furtherance of private meditation. In this form it has passed through twelve editions; and the subjects of which it treats are admirably calculated to dispose the mind to serious and salutary meditation. They are given in the form of contemplations; and bear in many respects a strong resemblance to a work which has long been popular in our language, and entitled, "*Reflections on the Works of God*," &c. Many, indeed, of the topics which come under discussion, rank higher in importance than those in the work of Sturm; and, neither in matter nor in manner, are they at all inferior to the treatises in that publication. Taken as a whole, they form a valuable compendium of Christian duty, wherein young and old, rich and poor, the joyous, the suffering, the healthful and the sick, will be enabled to elevate and sanctify their minds, by devotional exercise and Christian meditation.

That self-examination, and the constant habit of meditation on the past, and preparation for the future, is a duty of paramount import-

ance to the Christian, no serious person will venture to deny; many sound and judicious aids to direct the thoughts into a proper channel, have been recommended for this purpose. From the subjoined Table of Contents it will readily appear that the topics proposed for reflection comprehend a varied field of instruction; and though they may not equally suit the particular situation or disposition of each individual, they contain much that will be useful to every Christian, and will serve as a guide under circumstances for which these may not specifically apply. It is not so much in the contemplations here digested to the hand, as in the habit which they are calculated to induce, that their true value will be found to consist.

1. Reflections on the New Year. 2. Family Devotion. 3. On Public Worship. 4. Domestic Peace. 5. Contentment with our Condition. 6. The Power of Prayer. 7. Faith and Works. 8. Works and Faith. 9. In one Virtue all Virtues. 10. Lukewarmness. 11. The Divine Name. 12. The Omission of Good. 13. Appearance and Reality. 14. The Conflict of Duties. 15. Man and his Actions. 16. Who is my Neighbour? 17. Detraction. 18. The Ill-tempered Man. 19. Discretion in Speech. 20. Conscientiousness. 21. The Young Man. 22. The Young Woman. 23. Inward Good, outward Grace. 24. The Danger of Social Pleasures. 25. On Increase of Knowledge. 26. Steps in Creation. 27. The Starry Heavens. 28. The Comet. 29. The Speech of Men. 30. The Greatness of God in small things. 31. Is a Lingering or a Sudden Death to be preferred? Part I. 32. Is a Lingering or a Sudden Death to be preferred? Part II. 33. On Apparitions of the Dead. 34. The Sick Man. 35. Immortality. 36. The Appearance of Jesus on Earth. 37. The Destruction of Jerusalem. 38. The Persecutions of Christianity. 39. The First Churches. 40. The World and Solitude.

The reflections introduced into these treatises bespeak no ordinary mind; and the resolutions, or rather instructions, built upon them, are such as in practice would evince the real Christian. To these reflections and instructions a prayer, in unison with the truths and duties inculcated, is usually annexed, dictated by a heart which must have been warmed with the liveliest devotional feelings. Where all is equally good, selection is difficult; we shall, therefore, make a few random extracts, and recommend the entire work, as an invaluable appendage to the closet of the Christian. The reflections on the New Year, with which the volume opens, are singularly beautiful.

There is something unusually solemn in the beginning of each NEW YEAR. It is, as it were, the festival which we dedicate to our silent hopes, our most secret wishes. Here the joyous early ringing of the bells announces the commencement of the period; there clarions, and trumpets, and sacred songs, greet the first morning of the year. The sprightly host of youths, rejoicing, hail the dawn; friends and acquaintance, in mutual love, wish each other happiness. Dutiful children pray more devoutly for the health of their parents,—the suffering, for their benefactors,—the people, in the temple, for their rulers.

To all the boundary between two years is most important; to the king upon his throne, as well as the beggar under his roof of straw; to the industrious father of a family amidst his workmen, as well as to the anxious mother beside her children; to the grey-headed veteran in his easy chair, as well as to the youngster, who, full of buoyant expectation, longs to launch forth into a stormy world.

Our past life appears, behind us, like a lengthened dream; the remainder of our days, before us, hangs like an impenetrable cloud over an unseen land. More fearful cares torment the melancholy man; brighter hopes swarm round the cheerful one. Each one directs his view towards the lot which the ensuing days and months shall probably bring forth. Each one would guess something of his own destiny, which yet lies hidden in a dark futurity; as the corn at present in the wintry closed-up lap of the earth, continues still to germinate.

With uncertain expectation and fresh solicitude, each one returns to his occupations, and draws out his designs and plans. The Christian also resumes his course. Fear and hope play around *him* also. But with what disposition does he set forward, at the beginning of the new year, to meet the obscure future, and his unknown fate?

He for a while seeks solitude, in which his soul may obtain self-possession. He lifts up his spirit to his Almighty Father, and contemplates the infinite love of God. His mouth gives utterance to the gratitude of his heart. He says, "*I am not worthy of all the mercy, love, and faithfulness, which Thou hast shown me.* For, that I am, and what I have, must be ascribed to Thee! Thou hast preserved me through a thousand dangers, which I did not even know. Thou wast present when my need and difficulties were the greatest. Thou didst watch over me and my family when we erred. Whatever befell me in past days, I am sensible it happened for my advantage; and what I as yet do not understand, that it also was for the best, I shall learn in the sequel to comprehend. For the inviolable order in which Thou rulest the world is wise and wonderful, and conducive to that higher state of blessedness which Thou hast been pleased to appoint to man. . . ."—Pp. 1—3.

Willingly would we proceed with this extract, which our limits warn us to break off. It is followed by a prayer of humble, yet fervent devotion, and self-exhortation to a due regulation of the *hopes* and *fears* which a Christian should cherish in his heart. The conclusion we cannot withhold from our readers.

*Fear nothing, if you have no cause to fear yourself.* Labour to extricate yourself with a manly Christian spirit, from the present distressing circumstances, which perhaps lie heavy on you. Reflect seriously on the whole state of your affairs: consider of the best means to help yourself. Take courage to use them with vigour and prudence; and, if at last your strength be not sufficient, what you cannot effect, that will God perform.

Yes; *that Thou wilt do, Divine Father!* Thou who dost preserve and regard the little worm which crawls in the dust beneath us. Full of confidence will I give myself up to Thee; and whatever happens to me in the coming year, nothing shall tempt me to abandon my faith, and the holy word of Jesus Christ, thy Son. How can futurity have terrors for me, if I find Thee therein? What loss can discourage me, if I lose not Thee?

More pious, more virtuous, more circumspect, than during the past year, will I walk before Thee; and with a new year begin a new life. Whatever trouble, whatever effort it may cost me, I will endeavour to put away my faults, and to subdue those vicious inclinations which secretly corrupt me.

And should I not survive this year, should it be the year of my death! Ah, then, when the tears of my friends shall be shed around my grave, may a good conscience bear me witness of thy favour, and of my acceptance with Thee! I will prepare myself for it. If this be the *year of my death*, it shall also be the *year of my birth* for a better world. With a *peaceful* smile, and blessed in Thee, my God, may I depart hence, when my hour arrives; and with a *joyful* smile, enter upon that *ETERNITY*, in which awaits me unknown beatitude—thy wonderful and endless gift.—Pp. 13—15.

In the sixth essay, "On the Power of Prayer," we have the following :—

All pray;—and this necessity of the human soul to go back to the Source of its existence, is to be considered as a record of its higher extraction, and of its higher destiny in a future state.

The wisest of men pray; for in their breast the longing after an union with God is found to be the strongest. The old man prays; for to him God has more clearly revealed himself in the wonderful occurrences of life. The king prays:—however the venal tongue of a flatterer may commend him, the tongue which would scarcely name him, if no crown and ensign of authority adorned his brow, he himself perceives his infirmities in the clearest manner. In the midst of the borrowed splendours of his majesty, his heart warns him, "Thou art mortal, thou art full of sins; and many an one of thy subjects is more pious, more noble, more pleasing to God than thou." The vivacious youth prays, when, from the noise of dissipation, he passes to the solitude and stillness of night. He sees, through the blossoms of the season of youth, the approaching thunder-clouds of future days, and trembles at the uncertainty of his strength. He holds fast by God: he knows no friend who is more faithful, no father who is more loving, no protector who is more mighty. The rough warrior prays, who sleeps in the evening on his blood-stained arms. It was not these arms, but Providence which shielded him. He goes forth to his fearful calling; only a moment, and his bloody corpse may lie by the side of other dead. The mother prays, in the midst of her affectionate children. God gave her these delights of life; God can take them away; "Blessed," she exclaims, "be the name of the Lord." The profligate prays, with late contrition, in his painful sickness. The hour-glass warns him that this life is no eternity; and in the mirror, he sees an apparition which is like himself. He shudders, even with abhorrence of his guilt, when he reflects on the senseless trifling away of his past life—on his former scornful derision of the practice of true Christians. The mourning widow prays—on the coffin of her beloved spouse. The world is now a desert to her. She has lost her best temporal possession; yet God remains, and a holy hope, which perishes not in the grave. The philanthropist prays—when he hastens out from the performance of his good deeds to deduce new motives to beneficence from the sight of the beauties of universal nature, and deeply affected by the magnificence of creation, is sensible of a tear of emotion in his eye.

Only one stands there unmoved, as if he had in his breast a heart of stone, and regards with a proud smile, or with vacant wonder, the praying world, and asks, "Why do they pray?"—"for," says he, "if God be an omniscient God, he knows what is wanting to us; if he be an all-wise God, he knows better than we what is useful to us; if he be an all-bounteous God, he awaits not our prayer, but gives us what is expedient, without our asking him. Wherefore, then, do you pray?" So speaks the grovelling sceptic.—Pp. 74—76.

It will be seen that we can give only detached extracts; though to afford a just idea of the work whole chapters ought to be transcribed. The passage just cited is followed up by a variety of motives for prayer, and some touching remarks on its power and efficacy. We could stop at every page to note some deep thought, or pathetic sentiment, or earnest prayer, or devout ejaculation; but with one more quotation we must conclude.

Thus is he, who is without independent firmness, made the sport of the waves of life. To him circumstances are not subservient, but he is their crea-



ture. According to them he changes his opinions and desires. To-day he is a sensualist; to-morrow he casts off the victim of his brutal pleasures, because he has some new object of interest to pursue. It is always the propensities which originate in his flesh and blood, that rule his spirit; and the spirit is without any controlling power over his propensities. He is always a slave to his money, his love of popularity, his corporeal inclinations, his gluttony, or his costly clothes and furniture; always a slave to the present moment, to present interest, to present humour. To them only is he devoted, with all his thoughts and wishes; by their influence only is his will directed. Does he deserve the name of free? Ah! so is the wild beast free, which, without any knowledge of better things, does whatever instinct teaches him to do. No! he is a slave! Who could otherwise be called so, if he be not, who is not even master of his own feelings and desires,—who perpetually commits high treason against himself, and acts of infidelity against his disapproving conscience?

Conscientiousness, therefore, is not so much to be esteemed a particular virtue, as the crown of virtues, in which they are all resplendent; *it is the extent of perfection of which a man is capable*; it is the true life of an active spirit; it is the sceptre of its dominion over earthly things; it is the name of its highest qualities, the character of its peculiar freedom. Whoever acts rightly, whoever performs his duty, is conscientious. Whoever follows none but his own principles; whoever refuses to set them aside for the sake of any low pleasure or advantage; whoever is incapable of being untrue to his better self—he is conscientious; is complete in himself; is superior to the world of sense; is worthy of veneration, and is really free. To strive after this elevation is the aim of all wise men—is the Christian's object. Without conscientiousness, Christianity is mere hypocrisy, a dead work of the lips, a self-deceit. It is not sufficient to have a conscience; every thing must be done according to the law of conscience. Other virtues can reach a higher or a lower degree of perfection; so also can this. Two things are included in Christian conscientiousness—knowledge of what is true and good, and fortitude of mind. We must cultivate both of these, if the perfecting of our nature in a blessed eternity be of any moment in our eyes.—Pp. 278—280.

The specimens which we have now given of these “Hours of Devotion,” are equally indicative of the merits of the translation. Dr. Burrow has preserved throughout the spirit of the original; at the same time that he has been as *literal* as the idiom of the two languages would allow. A few expressions, indeed, and some whole passages, which appear to militate in any important degree against the tenets maintained by the Church of England, have been so accommodated, as to render them unobjectionable for the use of family devotion in this country; but in comparatively unimportant questions, even this liberty has not been taken. Only a small portion of the original work, however, is comprised in the present volume; but the editor promises another series of papers, should the present sample be approved. We beg him to proceed with the task forthwith; for we think too well of the devotional habits of our countrymen, not to augur a speedy call for the completion of a work as interesting as it is important.



ART. IV. *A Sermon, preached at Great St. Mary's Church, Cambridge, on Commencement Sunday, July 4, 1830. To which is added, an Appendix, stating more fully the Author's Proposal for shortening the Residence of the Undergraduates, and obliging the Clerical Bachelors to reside and study Divinity. By the Rev. R. N. ADAMS, D. D. Fellow of Sidney Sussex College. Cambridge: Deightons. London: Rivingtons. 1830. P. 31. Price 2s.*

DR. ADAMS has availed himself of the latitude allowed to University preaching, and more especially on occasions like the present, to call the attention of the University of Cambridge, and the public in general, to the instruction provided for candidates for Holy Orders in the Church of England. The subject has been agitated before; its importance ought to command a hearing for every educated man who makes it his study and his theme; to procure a calm and respectful reception for propositions which may not always be conceded; and to obtain a full, free, and temperate discussion from those who are competent to enter into its merits. Dr. Adams expresses an "earnest hope, that no one who peruses these pages will suffer his mind to be prejudiced against the utility of the general plan, by any defects, however glaring, which he may perceive in the proposed details." In this hope we participate, and wish to act accordingly. We do not indeed discover any "glaring" defects in the Doctor's outline; but that on *such* a subject any two persons should be *wholly* agreed, or any one *minutely* satisfied, is what, we conceive, our respected author scarcely anticipated. It is certain that many men whose piety, learning, and attachment to the Church are beyond all question, think some additional public preparation for orders necessary; that many more hold it advisable; and that therefore the rest, even though they should be correct in opinion, are bound to hear what the dissentients have to say.

Dr. Adams, we are sure, is too good a friend of his Church, to have uttered intentionally a sentence reflecting on her character; and therefore, it is with the most friendly disposition that we would call his attention to a passage, which is but too capable of sinister construction, and may probably have been already transferred to the portfolio of some collector of "confessions." After specifying the anomaly of laying a durable and stately foundation, and then erecting no superstructure, under which figure he characterises the solid and liberal apparatus of academical learning, followed up by no theological plan, we read these remarks:—

If the Church thus constructed has hitherto stood unmoved, it may be well to consider, whether it has not been indebted for its support more to the props and buttresses, which the arm of the civil power has raised around it on all sides,

rather than to its own strength. It may be well to consider, whether these props and buttresses may not have some tendency to slide away and crumble into dust; and whether the armies of the papal power, which were once vanquished, may not again awake from their long slumber, and, reinforced by the troops of those who regard conformity as a sin, unfurl their banners and erect the standard of defiance, and, advancing with the suddenness and swiftness of the lightning, shake at least to its foundations, if not utterly overthrow the venerable structure, weak only through its own fancied security.—P. 17.

We will venture to guess at the meaning of the Doctor's position;—that the present state of university education opens the Church to this objection on the part of her enemies; yet it surely requires explanation. In fact, were we desirous of combating the Doctor's recommendation, (which is far from the case) we should argue against its necessity on the very ground, that the Church does stand solely by her own strength, by the orthodoxy of her theology, the mild, temperate, devotional character of her liturgy, and the learning and assiduity of her Clergy. If these be not her "props and buttresses," how has she survived the dissolution of her keystone, the Convocation, the vitiation of her once comely and substantial pillar—the Parliament? How does she yet resist the artillery of her godless enemies, the treachery of her hypocritical friends? But while we admit the high reputation of our national Clergy in all that can dignify and adorn the ministerial character, we are far from arguing, that their preparatory studies might not be conducted on an improved method. Even were no other advantage obtained by the proposed alteration, a plausible objection would be taken from the enemies of the Church; and the importance of this alone in the present posture of our ecclesiastical concerns, can scarcely be too highly esteemed. An argument was formerly employed against the method of education at Cambridge, the force of which was never eluded until the arrangement of study was altered. It was said that the University required no classical knowledge for a degree. Now, the objection was true in terms, but it implied a great mistake. The university examination, indeed, took no cognizance of classical learning; but then it was understood (which the objectors never subjoined) that none were sent into the Senate-House without an examined and approved proficiency in classical scholarship, ascertained in their several colleges. The objection, however, was more notorious than the explanation, and the University wisely abandoned their former course. In so doing it has been found that they have not only removed an objection, but actually improved the system. The present case of students for the ministry is analogous. It is said that they enter on their office without special preparation. It is true that no peculiar course of academical study distinguishes the candidate for Orders; yet it would be a fallacy to pretend therefore, that, by the constitution of the Church, the *sacred*

function can be exercised by persons of incompetent learning. It is forgotten how essential a portion of *ordinary* academical study consists in theology; so considerable, that very few of the liberally educated laity, who have not had the advantage of university education, can at all compete on this subject with university men. The examination before the Bishop, moreover, insures competency *somewhere* attained; and many Bishops lay down plans of reading for their candidates, which also afford guidance and secure method. Sufficient preparation is by these means provided for. Yet it does not follow hence that a great specific plan of theological study, under the immediate conduct of our Universities, would not be highly beneficial, not only in neutralising a hostile objection, but in really advancing the spiritual interests of Christ's mystical body.

There can be no doubt that the present practice of passing almost immediately from the B. A. degree to Deacon's orders is a violation of the ancient principle, which provided for such an initiatory course as that contended for by Dr. Adams. We cannot, without unjust violence to the usages of modern society, insist on fourteen or fifteen years as the maximum age for matriculation: but we can do what shall answer the same purpose; we can require that, after the regular proceedings to the B. A. degree, an express discipline shall be passed by theological students, before their admission to the Bishop's examination. What shall be the extent of this probationary residence, what the character of the studies, &c. are questions not at all affecting the main principle in view. We shall quote at length Dr. Adams's plan, leaving all those considerations to our readers, among whom there will, probably, be many opinions. The Doctor has been wisely jealous of the mathematical examination, a point which must always be treated with respect and delicacy in a Cambridge auditory. He would not augment the sum even of theological study, until this has been passed. He would not grant an honour to a divinity student whose name had not appeared on the mathematical tripos. Indeed, whatever opinions may exist on the merit of the Doctor's plan, there can be but one on the moderate, humble, and truly Christian spirit in which he endeavours to conciliate all prepossessions, while he modestly presents his sentiments to the learned body on whose decision the realization of his scheme depends.

The suggestions of our author are as follow:—

I. That the Previous Examination be made more important by a division of the names into three or more classes.

II. That the time of passing the Previous Examination, and also that of passing the Examination for the B. A. Degree, be both altered.

III. That, calling the Michaelmas Term, in which a student commences residence, his first term, and assuming that he proceeds regularly, he shall pass

the Previous Examination at the end of his sixth, the Examination for his B. A. degree at the beginning of his tenth, and, if he intend to enter the Church, a new Divinity Examination at the end of his twelfth term.

IV. That all Bye-Term Examinations for the B. A. Degree be discontinued.

V. That the standing of a candidate for the second and third Examinations be reckoned, not from his entrance, but from the time of his passing the first and second Examinations, respectively; and that therefore any student, who cannot pass either of the Examinations at the appointed time, must necessarily degrade a year.

VI. That the Examination for the B. A. Degree take place in each year, between the first and tenth days of October; and that the Examinations for Dr. Smith's Prizes, the Classical Tripes, and the Classical Medals, take place immediately afterwards.

VII. That those students who do not intend to enter into Orders, be then allowed to leave College, and return to be admitted "ad respondendum quæstioni," at any Congregation after they are of sufficient standing.

VIII. That those students, who do intend to enter into the Church, be then obliged to declare that intention to the Regius Professor of Divinity.

IX. That these Divinity Students shall wear a peculiar gown, and be obliged to reside another winter of three full terms.

X. That these Divinity Students shall, during their fourth winter, pursue an uninterrupted course of professional studies, and pass an Examination just before the following Commencement.

XI. That at this Examination those students, who pass with credit, (provided their names appear on the Mathematical Tripes at the preceding Examination for the B. A. Degree,) be arranged in classes of honour, according to the order of merit.

XII. That these Divinity Students shall attend the public lectures, if any are read by the Regius Professor of Divinity, the Margaret Professor, the Norrisian Professor, or the Hulsean Lecturer: and that the subjects of these lectures shall form part of the subjects of their future Examination.

XIII. That the proposed Divinity Examination be conducted by the above-mentioned officers, together with the Professors of Hebrew, Greek and Arabic, the Margaret Preacher, and the Christian Advocate.

XIV. That for the οἱ πολλοὶ in the proposed examination certain subjects should be yearly fixed, so completely within the range of three terms' reading, that every student might be fully prepared in every part of them.

XV. That for those Divinity Students who are candidates for honours, a more extended course of reading should be prescribed, but yet so restricted as to require a few books thoroughly read, rather than a great variety read in a superficial manner.—Pp. 25—28.

These articles are followed up by a catalogue of books, which we subjoin, intended as the course to be pursued: those marked (A) to be universally required; those marked (B) to be required of candidates for honours only.

#### CLASS I. *Evidences.*

For the Previous Examination—Paley's Evidences, Part I.

For the B. A. Degree—Ditto, Parts II. and III.

For the Divinity Examination,—(A) Paley's Natural Theology. (Parts)—Paley's Evidences—Paley's Horæ Paulinæ—Butler's Analogy. (B) Stillingfleet's Origines Sacræ.

#### CLASS II. *Introduction to the Bible.*

(A) Tomline's Elements of Theology, Parts I. and II.—Beausobre's Introduction to the New Testament. (B) Gray's Key to the Old Testament—Marsh's Michaelis.

CLASS III. *Scripture.*

For the Previous Examination, one Gospel. For the Divinity Examination, 1. *Greek.* (A) One other Gospel—The Acts of the Apostles—The Epistles to Timothy and Titus. (B) The remainder of the New Testament. 2. *Hebrew.* (A) The Grammar, and a few easy chapters, or passages selected. (B) Hebrew somewhat more extended, but still confined to specified subjects.

CLASS IV. *Scripture History.*

(A) Watts's Scripture History—The Historical parts of the English Bible. (B) Bishop Newton on the Prophecies—Josephi Opera.

CLASS V. *Systematic Divinity.*

(A) Pearson on the Creed (the text only). (B) Pearson on the Creed, with the Notes.

CLASS VI. *Didactic.*

(A) Reading the Lessons in Chapel, confined to Students of this standing. Compositions, viz. (1) Analyses of some of our best Sermons. (2) Original Skeletons on a given text. (B) Prizes for the best Exercises, regard being had both to the composition and the delivery.

CLASS VII. *Historical and Controversial.*

(A) Mosheim's Ecclesiastical History, (Parts)—Burnet on the Articles of the Church of England—Wheatly on the Common Prayer. (B) Mosheim—Bingham's Origines Ecclesiasticæ—Hooker's Ecclesiastical Polity.

CLASS VIII. *Miscellaneous.*

(B) Turton's Tractatus ex Operibus Patrum Excerpti.—Pp. 29—31.

The fourth of these articles has our most unqualified applause. We always regarded bye-term examinations as an infraction of university principle. The rest, taken in the main, afford a rational and feasible improvement on the present state of Cambridge education. To say that we think them perfect, might be going too far; but their imperfections are not by any means essential to the plan. We have little room for discussion; else we might dilate on our own doubts, how far the Doctor's List of Books can be "thoroughly read" in three terms. The Hebrew language is absolutely to be learned in that time. The introduction of Hebrew is not only an improvement, but it is an article, the absence of which is a stain on the present system of episcopal examination. But still, Hebrew, with all this mass of other reading, will never be "thoroughly" acquired in three terms.

We would suggest that the third and fourth volumes of Horne's Introduction, or some parts of that work, be introduced. Indeed, considering the great and solid merit of that valuable book, we do not think the whole of it would be too much to require from a candidate for divinity honours: and the omission of all notice of it in a list of this kind is quite unaccountable. The analysis and synthesis of sermons are very desirable objects; and ecclesiastical history, neglected and defied in an age of measureless pretension, should certainly be required from the Clergy.

We should add, in justice to our author, since we are unavoidably limited from further extracts, that this Sermon, although apparently confined to a dry (we do not mean uninteresting) point of academical legislation, is not without the grace of eloquence or the power of Christian persuasion. Its style is calculated to attract the reader to weigh seriously the arguments it contains, being such as its author thought worthy, not merely to be advocated in his own behalf before the authoritative assembly of the University, but in the name and in the temple of God. We confidently trust, therefore, that the suggestions it contains will not be overlooked by the body to whom they are addressed; they may not be adopted, but they should not be dismissed unconsidered. A case is made out deserving of examination; and we can scarcely doubt that the University of Cambridge will act upon a maxim which commends itself alike to theologians and philosophers: "Prove all things: hold fast that which is good."

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## LITERARY REPORT.

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*The Difficulties of Romanism in respect to Evidence; or the Peculiarities of the Latin Church evinced to be untenable on the Principles of Legitimate Historical Testimony.* By GEORGE STANLEY FABER, B.D. Rector of Long Newton, and Prebendary of Salisbury. Second Edition, revised and remoulded. London: Rivingtons. 1830. 8vo. pp. lxxviii. 559. 16s.

By this improved edition of his "Difficulties of Romanism," Mr. Faber has conferred a lasting obligation on the friends of the Protestant Church. It contains the most triumphant refutation which can possibly be conceived, of all the mistatements and misrepresentations of the Bishop of Strasbourg, and his no less scurrilous than indefatigable friend, Mr. Husenbath; and their allegations from primitive antiquity in favour of the aboriginal Apostolicity of the Romish doctrines and practices are most entirely invalidated or overthrown. The new arrangement which is adopted in the present edition, places the argument in a much more tangible form, than it before exhibited. In the first book, the testi-

monies produced by the Romanist party are fully and openly stated, and shewn, without the indication of a single atom of counter-evidence, to be wholly insufficient to substantiate the fact assumed. The second book contains a vast mass of direct testimony against the peculiarities of the Latin Church, which must carry the most satisfactory conviction, to every sober mind, of their utter destitution of Apostolical support. Unless the Bishop and his partisan have more impudence than understanding, we think the question of Historical Evidence in favour of Romanism is settled for ever and a day.

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*The Society for Promoting Christian Knowledge recommended to the support of Churchmen; in a Sermon, preached at Trinity Church, Coventry, on Wednesday, June 9, 1830, and published at the request of the District Committee.* By the Rev. WALTER F. HOOK, M. A. Chaplain in Ordinary to the King, &c. London: Rivingtons. 1830. 1s.

THE Society for Promoting Christian Knowledge has a zealous advo-

cate in the author of the Sermon before us. From Matt. xxviii. 19, 20, he endeavours to prove that it is our duty to "receive whole nations into covenant with God;" and that "when they are thus admitted into the privileges of the Church, we are to instruct them as to the manner in which those privileges are to be used, and to warn them of the awful danger of neglecting so great salvation." Pp. 6, 7.

If it be admitted, (writes Mr. Hook,) that this is a fair and legitimate interpretation of our text, we clearly learn from it that it is our most bounden duty . . . to establish the Church wherever we can. . . . And hence too it follows, that where, as in our country, the Church is established, we are called upon by the highest authority that a Christian can possess, to defend its rights, and to maintain its ascendancy, even when the spirits of the air are in league with the spirits of the world to subvert it.—P. 7.

Hence our author's access to the immediate subject before him, is obvious and easy. In recommending the Society for Promoting Christian Knowledge to the support of Churchmen, it is well observed, that it is not only "under the superintendence of the Archbishops and their suffragans, in both provinces of the English Church," but "that the Society recognizes their episcopal and diocesan authority."—P. 12.

Having thus ascertained that the venerable Society, the interests of which he is deputed to advocate, will not lead men into schism, Mr. Hook next proceeds to show the means by which it proposes to promote Christian knowledge. He instances the circulation of the *Scriptures*,—the distribution of the *Book of Common Prayer*, and the dispersion of *Tracts*.

We take this opportunity of thanking Mr. Hook for his seasonable and powerful address. But we would ask him whether, denying the right of private interpretation to be held by the Church of England (p. 15.) is not a fearful attack upon that unquestionable right of private judgment, which is the very foundation of Protestantism, and does not neces-

sarily lead us to the popish doctrine of *implicit faith*? And in parting with our zealous orator we would remind him, with the most friendly intentions, of the impropriety of such phrases as the following—"a few individuals, who chance to be Bishops," p. 12.—"so much is PRATED about the circulation of the *Scriptures*," p. 14.—"every UNWASHED artificer of schism," p. 15.—"right reverend lords, and REVEREND ARTIZANS," p. 22.—Looking to these errors, indeed, merely as critics, we would say that they are *blots* in point of style, and at variance with the best canons of taste;—"Is est enim eloquens, qui et humilia subtiliter, et magna graviter, et mediocria TEMPERATE potest dicere."\*

*A Familiar and Explanatory Address to Young, Uninformed and Scrupulous Christians, on the Nature and Design of the Lord's Supper; with other Doctrinal and Essential Subjects.* London: Smith and Elder. 1830. 12mo. Pp. vii. 204. 4s.

THERE are no greater enemies to genuine piety and religion, than superstitious dread on the one hand, and restless enthusiasm on the other; and in no instance are the baneful effects of these opposite evils more manifest, than in the different views which are taken of the sacrament of the Lord's Supper. While some entirely debar themselves from a participation in the benefits conferred by this holy rite, from a morbid fear of fancied unworthiness, there are others who approach the altar with a degree of levity and self-esteem, which seems to demand, rather than implore, the favour of the Almighty, and to depend more upon their own merits, than upon those of the Redeemer. Any attempt therefore to obviate these unhappy errors, and to set the nature and the object of the Eucharist in their proper light, cannot be otherwise than acceptable to every true friend of the Gospel; and with this persuasion, we would direct attention to the unpretending little volume before us. Many

\* Cicero Proem. lib. i. De Oratore.



valuable works of preparation for the Lord's Supper are well known, from being in general use, among those who think a frequent communion essential to the support of the Christian character. Here, however, we meet with directions and instructions on the nature and design of the Sacrament, rather than the means of preparation itself; and the sensible tone in which the rite itself is explained, the duty of partaking thereof enforced, and certain collateral considerations laid down, render it peculiarly adapted to those who have any scrupulous misgiving, or unsettled notion, on this all-important service.

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*A Manual of Christian Faith and Practice, attempted in Six Discourses, delivered during Lent, 1830, at Southport, Lancashire. By the Rev. THOMAS GARRATT, M. A. London: Baldwin and Cradock. 1830. 12mo.*

IN our number for January last we noticed Mr. Garratt's "Appeal to Protestants," and his seasonable farewell sermon to his late parishioners at Wilmslow. We now have much pleasure in introducing him to our readers as an intelligent and vigilant pastor, solicitous to guard his hearers and readers against mistakes in the important doctrines of "Christian Faith and Practice." The first four of his Discourses enforce obedience to the moral laws of the Bible on Christian principles, and explain and practically apply the ten commandments. The fifth discourse shews our need of God's gracious dispensation in Christ, in order to salvation, and the supreme excellence of the divine doctrine of justification by faith; and in the sixth and last, the author considers the love of Christ for his friends, and proves that obedience to the Gospel is the essential testimony of a just claim to that title. Perspicuity of style and the affectionate earnestness of the Christian minister, are happily combined in this unpretending, but highly useful little volume.

*The Pilgrim's Progress, with a corrected Text, considerably amplified Marginal References, and an Original Life of John Bunyan. By ROBERT SOUTHEY, Esq. LL.D., &c. &c. London: Murray. 1830. Demy 8vo. 1l. 1s. Royal 8vo. 2l. 2s.*

DOUBTLESS our readers have looked forward, with pleasing anticipation, for the promised edition of the *Pilgrim's Progress* by the amiable Laureate; and we are sure they have not been disappointed in any expectation which they have entertained respecting it. No man is better qualified than Dr. Southey to do justice to our old friend Bunyan; the biography of whom, together with the annexed critique upon his writings, are interesting accompaniments to the volume, and executed in a manner worthy of the author of the "Life of Wesley." As a frontispiece, is given a beautiful and characteristic portrait of Bunyan; and the volume, which is most delightfully got up, is further embellished with two exquisite engravings from Martin, and numerous vignettes, by Harvey, on wood. Old Bunyan would have stared to see his *Pilgrim* so fine, but amid all his finery, we recognize an amusing acquaintance, and bid him heartily welcome in his new dress.

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*A Treatise on Confirmation: with Practical Discourses applicable to Confirmed Persons. By THOMAS WILLIAM LANCASTER, M. A. Vicar of Banbury, and formerly Fellow of Queen's College, Oxford. London: Rivingtons. 1830. 12mo. pp. xxvi. 153. 5s.*

THIS little treatise is well calculated to give a right understanding, and to induce an attentive consideration of the important rite of Confirmation. It explains the nature of the office, and the authority of its institution; refutes the objection which has been raised against it, as being adapted only to Apostolic times, and the gift of the extraordinary influence of the Holy Ghost; enforces the great responsibility of parents and sponsors in

preparing children for the solemnization of it; and urges upon those, who partake of the rite, the paramount obligation of performing their part of the Christian covenant, for which, ratified in their own persons, they receive the assistance of divine grace by the imposition of hands. To the treatise itself, the author has subjoined four discourses applicable to the state of those who have been confirmed. They are written in a plain, unaffected and persuasive style; and contain much that is useful for the serious reflection of the Christian in every stage of his journey through life. We would direct the especial attention of our youthful readers to that on the "Necessity of Early Piety."

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*Twelve Sermons, brief and explanatory.*  
By the Rev. E. S. APPLEYARD, B. A.  
late of Caius College, Cambridge.  
London: Hatchard. 1830. 12mo.  
pp. xii. 190. Price 4s.

ANY attempt to be profitable to our generation is unquestionably praiseworthy; and, even though it fail in its object, must be a source of inward satisfaction to the mind. The Sermons before us are the production of a Clergyman, who is prevented by ill-health from undertaking the more laborious duties of his profession; and he has published them in the hope of being enabled to do at least some good to his fellow-creatures. He invites criticism with a view to improvement; and we are happy to be able to award a favourable judgment of his publication. We do not say that he is free from faults; but they seem to be the faults of a young writer, which a little more practice and closer study will speedily correct. There is somewhat of affectation in his manner, and his theological inquiries have not been very deep; but withal his exhortations are energetic, and his appeals forcible, and occasionally pathetic. We wish him better health with unfeigned sincerity, and trust that his sphere of usefulness, under the bless-

ing of Providence, may be enlarged in proportion to his desire and his ability to do good.

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*The Layman's Test of the true Minister of the Church of England.* London: Cadell. 1830. 12mo. pp. vii. 56.

TRUE it is, that one part of the Clergy, professing to adhere to the doctrine and discipline of the Church of England, adopt an interpretation of the Scriptures diametrically opposite to that which is followed by another; and it is equally true, that one of these modes of interpretation must be wrong. The struggle between the Calvinist and the orthodox Churchman, as they are respectively designated, is not a mere strife of words; and as both lay equal claim to the title of ministers of the Church of England, it becomes a question of some importance, to decide between the contending claimants. Now a minister of the Church of England is obliged, by law, to subscribe to the Thirty-nine Articles, and the Liturgy; and the severest penalties are annexed to the violation of the oaths administered at ordination. By these Articles, therefore, and the Liturgical forms and offices, the true minister must stand or fall; and for this purpose, our "Layman" has selected the test of regeneration, as connected with the sacrament of Baptism, in order to shew that Calvinists are, in point of fact, neither ministers, nor members of the Church of England. From an induction of passages from the Church Catechism, the Baptismal Service, and the Collects, in which Baptismal Regeneration is recognized and enforced, several inferences are deduced, (p. 34.) which, together with a note annexed, involve the train of argument of his admirable treatise.

Both laity and Clergy will be interested and instructed by the "Layman's Test;" and we recommend a candid application of it to all who profess to belong to the venerable and Apostolical Communion.

## A SERMON.

LUKE vii. 48.

*And he said unto her, Thy sins are forgiven.*

Our Saviour, in several instances, points out to us, in the most striking manner, the inestimable blessings conferred upon sincere and hearty repentance, but in none more forcibly than in that comfortable declaration which he made to the female at his feet, "Thy sins are forgiven." We find the circumstance thus recorded by the holy Evangelist St. Luke. Our Lord had accepted the invitation of a certain Pharisee, whose name was Simon, to eat meat. During the repast, "Behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him, for she is a sinner. And Jesus answering, said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors, the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most. Simon answered and said, I suppose that he to whom he forgave most. And he said unto him, Thou hast rightly judged. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss; but this woman, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint; but this woman hath anointed my feet with ointment: wherefore I say unto thee, her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven." What a balm to the contrite spirit of the wretched sinner must have been such a gracious assurance from the Redeemer of mankind! He, who can alone unfold the secret recesses of the human heart, and who can alone appreciate the motives from which our actions spring, discerned the workings of sincere penitence, witnessed the agonies which rent her breast, the deep sorrow for past sin, and the firm resolves of future amendment; he saw that she felt a thorough conviction of the magnitude of her crimes, and her utter rejection and abhorrence of them; he had pity and compassion on her misery. On the wings of true and hearty repentance, she flew for mercy to the Fountain from whence it flows, and was made whole of her spiritual malady.

We will therefore proceed to shew, first, the necessity for, and nature of, that repentance, which will obtain for us pardon and acceptance with God; secondly, the inestimable blessings which will result from such repentance; and, thirdly, the exceeding great

love sinners should evince in their conduct towards God for such unbounded mercy. And,

First, That all mankind are guilty before that God, who is of purer eyes than to behold iniquity, is not only clearly demonstrated to us in the revelation of his holy will, contained in the Sacred Scriptures, but is a truth upon which the whole Christian dispensation hinges. Were any man without sin, the blood of the Atonement, as far as regarded him, would have been shed in vain. But the Apostle tells us, that "the Scripture hath concluded all under sin," and that "all have sinned, and come short of the glory of God." Solomon also makes the same declaration, when he says, "Who can say, I have my heart clean, I am pure from sin;" and David proves that sin not only forms a part of our nature, but that we actually bring it into the world with us—"Behold, I was shapen in wickedness, and in sin hath my mother conceived me."

There are, however, many who are inclined to deny the universality of human guilt, and who think the doctrine derogatory to that noble creature who was originally created in the image of God. They say there are some persons in the world, who, from early religious instruction, from the example of their parents, and having from their youth up been trained in the way they should go, have led blameless and innocent lives, have never done any harm to their fellow-creatures, nor transgressed, to any extent, the moral or social duties. Blessed be God, there are many good and worthy characters in the world; and let us hope, for the sake of ourselves and our posterity, there ever will be. Far be it from us to depreciate the excellency of moral worth, in whomsoever it may be found. Indeed, this, and this alone, is the sure evidence of a true and lively faith; for though it be possible, though not very probable, that a man may be moral without being religious, he can never be said to be religious without being moral. But this is no evidence against the doctrine of every man's being guilty before God; for we find from Scripture, which is our true guide, that it is not the outward behaviour alone in which sin may be discovered, but that the evil sometimes lies deeper, that the secrets of the heart must be disclosed, that we must first be acquitted of evil thoughts and intentions, even before we can be accounted pure; for our Saviour says, "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these are the things which defile a man." If any one, then, who doubts or denies the doctrine before us, can appeal to his own heart, and taking a careful retrospect of his past life, question with himself, and say, "Have my passions never led me astray? Have my thoughts and inclinations always been pure and upright? Have my desires and wishes never been directed towards improper objects? Have I always had God in my thoughts, and has my chief aim through life been the honour and glory of his name, and self always excluded? Have I never entertained for a moment revengeful feelings towards those who have injured me, although I have never carried them into execution? Has my heart never been the seat of unholy or impure desires, never for a moment cherished unkind or unfriendly dispositions towards any of my fellow-creatures?

Has, in short, the religious principle alone, my duty to God and my neighbour, ever been the mainspring of all my actions? If to all these questions he can give a conscientious and satisfactory reply, he certainly may conclude, that the marks of original sin do not manifest themselves in him, that *he* has not been affected by the fall of his first parent, from that state of innocence in which he was originally created, and that, consequently, with him repentance is *not* a necessary duty. But where shall we find a human being who can make such an assertion as this? No, my Christian brethren, the solemn, the mortifying, the humiliating truth is, that every man is more or less sinful, and we must all show forth that repentance pointed out in the gospel, if we wish to save our immortal souls.

Having thus endeavoured to point out that we are all guilty before God, and, consequently, that with all of us a feeling of sorrow is necessary whenever we approach the throne of mercy by prayer, let us proceed to consider the *nature* of that repentance which is not to be repented of. And here examples will not be wanting in Scripture for our imitation. When David had grievously sinned against the Lord, and was, by that beautiful parable of the ewe lamb, brought by Nathan to a sense of his guilt, and the enormity of his offence against God, and the expressive declaration of the Prophet, "Thou art the man," roused him from the destructive lethargy into which he had fallen, and presented to his view, in the most striking colours, the magnitude and deformity of his crime, "he gat himself right humbly to his God; he wearied himself with groaning, and watered his couch with tears." And when St. Peter, after vainly trusting in his own strength, declared, "Though I die with thee, yet will I not deny thee," had actually asserted, "I know not the man," he not only went out, and shed the bitter tears of heartfelt sorrow, but showed forth the fruits of his repentance, by devoting his future life to the service of his divine Master, and undergoing imprisonment, sufferings, and, as we are told, even death itself for the religion of Christ. "Rend your hearts, and not your garments," saith the Prophet Joel to the idolatrous Jews, "and turn unto the Lord your God." And as all sin lies in the *heart*, the heart must consequently be rent with a thorough conviction of, and sorrow for, past sin,—be thoroughly cleansed from all its impurities by the influence of the Holy Spirit, before we can be said to be truly penitent. We must approach the throne of grace, and humble ourselves before the footstool of divine mercy, confessing our misdeeds, declaring our detestation of them, and that the remembrance of them is grievous unto us: but we must, at the same time, give proofs of the sincerity of our contrition by future amendment. A thorough change in the life and behaviour must follow our pious resolutions. When John the Baptist preached repentance for the remission of sins, he did not content himself with saying, "Repent ye, for the kingdom of heaven is at hand;" but "bring ye therefore forth *fruits* meet for repentance." And our repentance, to be effectual, must produce the fruit of good works; not light and transient as the dew of the morning, but steady, fixed, and immutable. It is true that during our sojourn here we cannot pay that homage of sinless obedience which is so justly due to our Almighty Creator; but

still we may be much better than we are, we may be going on gradually towards perfection, though we cannot hope finally to attain it, until we enter upon another and better state of existence; and to supply the deficiencies of our own weak endeavours, (and deficiencies we shall always find,) we are promised the gracious assistance of the Holy Spirit, if we seek it as we ought, in sincerity and truth.

Let us, in the second place, reflect upon the blessings which result from such repentance. They are, the forgiveness of our sins, and reconciliation with God. "Let the wicked forsake his way," saith the prophet Isaiah, "and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy on him; and to our God, for he will abundantly pardon." And St. John, when he declares, "If we say that we have no sin we deceive ourselves, and the truth is not in us," adds, "but if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Now these blessings are not only a source of comfort to the sinner here, but an assurance of an immortality of bliss hereafter. When a man, who has been living without God in the world, is suddenly awakened to a sense of his danger by some temporal affliction, by sickness, a narrow escape from death, the loss of worldly possessions, or any infirmity to which human nature is liable, what a dreadful prospect does the review of his past life present to his mind! He now feels in its full force the truth of that declaration of the Preacher, "All is vanity and vexation of spirit." He finds by bitter experience how widely he has erred in putting his trust for happiness in man, when he should alone have relied upon God. He deplures, in the anguish of his soul, the malignancy of those bad passions which he has allowed to plunge him into vice, and the neglect of those religious duties, which would have checked him in his sinful career. He sees the just sentence upon sin hanging over his head, and he is overwhelmed with fear lest he should be summoned before the presence of an offended God, ere he can have time to make his reconciliation with him. Where, in such a situation as this (and this is no fancied picture, as those who are in the habit of witnessing the death-beds of their fellow-creatures can sufficiently attest), where, I repeat, in such a situation as this, is the sinner to look for relief, for hope, for comfort? He must apply to that fountain of living waters, the gospel of Christ: he will there find that comfort of which he stands so much in need: he will there find that he may make the atonement of his Saviour applicable to himself, if he do but earnestly repent, and resolve upon a life of holiness and virtue. The veil which had before obscured his mental sight, will then be drawn aside by the enlivening influences of religion, and the glories of immortality will gradually unfold themselves to his view as he continues on his christian course; and if he be but faithful unto death, he has the assurance of Him who cannot err, who is "the same yesterday, to-day, and for ever," that he shall inherit a crown of life, "incorruptible, undefiled, that fadeth not away." And when we reflect for a moment on these inestimable blessings promised in the inspired writings to those who act thus, through faith in Christ, surely we cannot be such enemies to our present and future welfare as to delay the important work.



In the third and last place I proposed to point out the exceeding great love sinners should evince in their conduct towards God for such unbounded mercy. If man, in a state of innocence, had no *right* to an immortality of happiness hereafter, much less can the descendant of a fallen man, himself also guilty of actual transgression, lay any claim to the rewards of heaven. Our salvation is the free gift of God in Jesus Christ, and nothing that man could do of himself could ever entitle him, as a matter of right, to everlasting life. This it is which should operate with us to testify our gratitude to God for this invaluable gift, and to shew it forth not only with our lips, but in our lives; for though we are not to presume upon our own merits, being, after all that we can do, but unprofitable servants, still we must never lose sight of the conditions,—repentance, faith, and obedience,—by which we can alone make these inestimable mercies of service to ourselves. How unspeakably vast and precious are the blessings of redemption! How insignificant and trifling do all the pleasures of time and sense appear, when compared with the joys of eternity! Worldly enjoyments are but temporary, fleeting, and uncertain. Wealth, honours, and distinctions we must soon part with, for they cannot follow us into the grave whither we are going,—that narrow house appointed for all living: and were they even considered in the utmost latitude of enjoyment; if a man could, during his life-time, be in the full possession of them, without any alloy, still the smallest atom in the universe would bear a greater proportion to the whole, than they, multiplied ever so often, could to the riches of God's grace, and the never-fading wreaths of glory which the righteous will obtain in the heavenly mansions of eternity. Eternity! how far beyond the finite capacity of man to comprehend! "The days of our age are threescore years and ten; and though men be so strong that they come to fourscore years, yet is their strength then but labour and sorrow: so soon passeth it away, and we are gone." We can easily compute time; but who shall fathom the immeasurable depths of eternity! And when we consider that our portion through endless ages will be either eternal misery or eternal happiness, ought we not to pour forth our hearts in gratitude and thanksgiving to our Almighty Creator, who has mercifully pointed out to us, in the gospel of his Son, a way by which we may avoid the one, and obtain the other! If we possess the proper feelings of our nature, we should never lose sight of the gratitude we owe to a kind benefactor, or allow ourselves to neglect any opportunity of manifesting it towards him. If, then, such feelings as these would animate our hearts towards him who may have afforded us relief from temporal distresses, what ought to be our conduct towards that Almighty Being, who has freed us from the burden of eternal woe? Can the remains of a short life, uncertain as the wind, and perhaps nearly at a close with the youngest and strongest of us; can the remainder of our days, spent in offering up our grateful hymns and sacrifice of praise to the throne of grace, be deemed a hard service for endless felicity hereafter?

But as it cannot be denied that some have more grievously sinned than others, and that consequently they will have more to be forgiven,—their gratitude to God should be as unlimited as the mercy



which is extended to them, through the blood of a crucified Saviour. Not that I would be understood to detract in the least from that grateful sense of God's mercy, which should pervade all hearts without exception; for "let him that standeth" be thankful, and "take heed lest he fall;" but still we cannot divest ourselves of the idea of the exceeding great love which should ever dwell in the hearts of those who have been leading notoriously vicious and wicked lives, but have been mercifully reclaimed by the interposition of a benignant Providence.

When we behold the sensualist, the blasphemer, the drunkard, he who has been the slave of debauchery, the votary of vice, recalled by the power of the gospel to a state of penitence, and humbling himself in sackcloth and ashes before Him who came to call sinners to repentance;—when we behold the victim of seduction, the prey of the libertine, snatched from the brink of that fatal precipice on which she stood, and prevented from plunging headlong into the gulf of perdition which opened beneath to receive her;—when we behold her prostrate before her God, and washing her Redeemer's feet with the bitter tears of sorrow, anguish, and remorse; and picture to ourselves the great Physician of souls looking down upon her with an eye full of infinite compassion and love, and pouring this healing medicine into the wounds of her broken and contrite heart, "Daughter, I have beheld thy contrition, I have witnessed the tears of penitence thou hast shed, I perceive the sincerity of your resolution to forsake your evil ways; wherefore I say unto you, thy sins which are many are forgiven thee, go and sin no more;"—who shall estimate, what tongue shall tell, what voice shall utter, where shall we find language to express, the joy, love, worship, adoration, and eternal gratitude, which the redeemed sinner would strive to pour out in grateful homage at the feet of Him who is alone able to forgive sins! This is a joy, a peace of God which passeth all understanding; and let us, by timely repentance and future amendment, strive to be made partakers of it.

Let us then, my brethren, "choose this day whom we will serve;" let us no longer "halt between two opinions," or hazard our eternal happiness upon the uncertain event of a deferred repentance; but rather, acting "not as fools but as wise," let us "redeem the time" that is past by diligence in our spiritual concerns for the future. And may we, when that awful though certain, and we know not how far distant, hour shall arrive to us, in the which the body shall return to the dust from whence it came, but the spirit to God who gave it, all experience the comfort, consolation, and holy joy, which cheer the hearts of those who die in the Lord! May the rays of the Gospel then beam with celestial brightness around us, and inspire us with the humble though confident assurance, that as our repentance and faith have been sincere, so, through the merits of our Redeemer, our imperfect obedience may be accepted by Him who willet not the death of a sinner, but rather that he should turn from his wickedness and live for ever in his presence, where is fulness of joy, and at whose right hand there are pleasures for evermore.

J. T. B.

## MISCELLANEOUS.

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ON THE EARLY FATHERS OF THE CHRISTIAN CHURCH.

No. VII.

POLYCARP.

Ἐπὶ πάντων μνημονεύεται, οὐ μόνον διδάσκαλος γενόμενος ἐπίσκοπος, ἀλλὰ καὶ μάρτυρ  
ἐξοχος.—*Mart. Polyc. § 19.*

OF POLYCARP, the last of the Apostolical Fathers, some mention has already been made in our account of Ignatius. He appears to have been of Oriental origin, possibly a native of Smyrna, but of this there is no certain proof; and his parentage is also entirely unknown. In early childhood he was sold as a slave to a noble Smyrnæan lady, whose name was *Calisto*; and in her service, which was of the most mild and easy description, he was trained up in the principles of Christianity under the guidance of Bucolus, Bishop of the place. At her death she bequeathed to him all her estates; which, though very extensive, were scarcely equal to the unlimited charities of their new possessor. In the mean time, evincing an excellent Christian spirit, he had been made deacon and catechist under his reverend preceptor; and such was his zeal and fidelity in the discharge of his sacred function, that at the death of Bucolus, he was appointed his successor in the episcopal chair. Into this high office he was consecrated by the Apostles themselves, at the immediate suggestion of St. John, upon whose instructions he had constantly attended, and with whom he was on the closest terms of affection. From the line of conduct which had been marked out for him by his inspired instructor, he never deviated through life; preserving his flock in the true apostolical doctrine and discipline, and maintaining the profession of the faith "as it is in Jesus," against the seducing heresies which were perpetually increasing around him. Cerinthus, Ebion, Marcion, and Valentinus, had already collected a vast multitude of followers; and inferior sects, rivalling each other in the depth of their profane absurdities, and straining every nerve, were employing every artifice to add to the number of their proselytes. Of Polycarp's resistance to every perversion of the truth, and of his testimony to the doctrine which he had received from the Apostles, his pupil Irenæus speaks expressly (*Hær. III. 3, 4. et ap. Euseb. Hist. Eccl. V. 20*); and we may judge of his unyielding firmness in support of the essentials of the Gospel, from the zeal with which he persevered in the path which he thought correct, even in matters comparatively unimportant. We allude more especially to his controversy with Anicetus, Bishop of Rome, respecting the proper time of the observation of Easter, of which we had occasion to speak in our introductory observations.

Whatever difference of opinion might exist between the two Bishops, there was not the least breach of Christian charity in their

conduct towards each other. During the stay of Polycarp in Rome, he lived on terms of the most familiar intercourse with his opponent; and, by his mild and engaging demeanour, gained the esteem and affection of the whole Christian community. He preached frequently in their churches; and Anicetus himself entertained so high a respect for his character and goodness, as to request to receive from his hands the consecrated elements, at a celebration of the Lord's Supper. So great, indeed, was the authority attached to his name, and the influence which he possessed in checking the growth of heresy and disaffection, that the leaders of the various sects would fain have procured his countenance and support. Upon one occasion, being thus accosted by Marcion in the street, "*Dost thou own us, Polycarp?*" he immediately replied, "*I own thee to be the first-born of Satan.*" It is also related of him, but without any great appearance of truth, that while he was at Ephesus, he was desirous of going into a bath, but seeing Cerinthus there before him, he departed, observing to his companions, "*Let us flee hence, lest the bath fall upon us, while Cerinthus, the enemy of the truth, is in it.*" This latter story is differently related by Irenæus, Theodoret, and Epiphanius, who tell it of Ebion instead of Cerinthus; and there are other circumstances which render the credibility of the narration deservedly suspected. There is much less reason to question the accuracy of a statement which Irenæus has given upon his own authority, that if any heretical doctrines chanced to be started in his presence, he would stop his ears, and exclaim, "*Good God, to what times hast thou reserved me, that I should hear such things!*" (Epist. ad Florin. ap. Euseb. Hist. Eccl. V. 20.)

The good Bishop was spared for several years after his return to Smyrna, to watch over his charge, and to promote, by his advice and authority, the interests of the neighbouring churches. No particular records of his proceedings have come down to modern times; but his general character for mildness, perseverance, and inflexible integrity is attested by the primitive writers, and is sufficiently apparent from an epistle, still extant, which he wrote to the Philippians. His anxiety for the spiritual good of all, and for their continuance and improvement in righteousness, is seen in the heartfelt sorrow which he expresses for the conduct of a priest, named *Valens*, and his wife, who had been led by covetousness into the commission of sin. With a severe reprobation of their guilt, he mingles the most Christian pity for their fall, and the most fervent prayers for their repentance and forgiveness. In all respects, indeed, his conversation was blameless and irreproachable, and he sedulously performed the duties of his high and important station, till his career was ended by a glorious martyrdom. He survived his friend Ignatius about sixty years. The great veneration in which his character was held by the whole Christian Church is amply sufficient to account for his being put to death; indeed, it is only wonderful that he was spared so long. Hadrian had revived the persecution, which had been quelled by the rescript of Trajan, with increased severity and intolerance: and the fire and sword, which by degrees again were laid aside, had been rekindled and re-sharpened under the auspices of

the Antonini. It was in the reign of M. Antoninus that the venerable Polycarp was called, in extreme old age, to seal his testimony to the truth of Christianity with his blood.

A faithful and highly interesting account of the martyrdom of Polycarp is still extant in a letter, written immediately after his death, from the Church of Smyrna to that of Philadelphia. Of the genuineness of this valuable document there is not the least question. It is transcribed almost entire by Eusebius (*Hist. Eccl.* IV. 15), and was read publicly in the churches of Asia, long after his death, at the annual commemoration of his sufferings. Scaliger has observed, that there was no writing, in the whole range of ecclesiastical antiquity, with which he was more sensibly affected: that he seemed to be no longer himself when he read it; and that no good Christian could be too often employed in reading this, and similar accounts, of the sufferings of the early martyrs. The letter, in the original, will be found in the *Patres Apostolici* of Cotelierius, and in Ruinart's *Acts of the Martyrs*. We proceed to give the main particulars of it in the correct version of Archbishop Wake.

The most admirable Polycarp, when he first heard that he was called for, was not at all concerned at it, but resolved to tarry in the city; nevertheless he was at the last persuaded, and departed into a little village, not far distant from the city, and there tarried with a few about him, night and day praying for all men, and for the Churches which were in all the world, according to his usual custom. And as he was praying, he saw a vision three days before he was taken, and, behold, the pillow under his head seemed to him on fire; whereupon, turning to those that were with him, he said prophetically that he should be burnt alive.

Now when those who were to take him drew near, he departed into another village; and immediately they who sought him came thither. And when they found him not, they seized upon two young men that were there; one of which, being tormented, confessed. For it was impossible he should be concealed, forasmuch as they who betrayed him were his own domestics. So the officer, who is also called *cleronomus*,\* (Herod by name), hastened to bring him into the lists; that so Polycarp might receive his proper portion, being made partaker of Christ, and they that betrayed him undergo the punishment of Judas.

The serjeants, therefore, and horsemen, taking the young lad along with them, departed about supper-time (being Friday), with their usual arms, as it were against a thief or a robber. And being come to the place where he was, about the close of the evening, they found him lying down in a little upper room, from whence he could easily have escaped into another place, but he would not, saying, "The will of the Lord be done." Wherefore, when he heard that they were come to the house, he went down and spake to them. And as they that were present wondered at his age and constancy, some of them began to say, "Was there need of all this care to take such an old man?" Then presently he ordered, that the same hour there should be somewhat got ready for them, that they might eat and drink their fill; desiring them withal that they would give him one hour's liberty the while, to pray without disturbance. And when they had permitted him, he stood praying, being full of the grace of God, so that he ceased not for two whole hours, to the admiration of all that heard him; insomuch that many of the soldiers began to repent that they were come out against so godly an old man.

As soon as he had done his prayer, the guards set him upon an ass, and so brought him into the city, being the day of the great Sabbath. And Herod,

\* Justice of the Peace.—*Vid.* Usser. in loc. Num. 14, 15. Valcs. in Euseb. p. 63. D.

the chief officer, with his father Nicetas, met him in a chariot. And having taken him up to them, and set him in the chariot, they began to persuade him, saying, "What harm is there in it, to say, Lord Cæsar, and sacrifice, and so be safe?" But Polycarp, at first, answered them not: whereupon they continuing to urge him, he said, "I shall not do what you persuade me to." So being out of all hope of prevailing with him, they began first to rail at him; and then, with violence, threw him out of the chariot, insomuch that he hurt his thigh with the fall. But he, not turning back, went on readily with all diligence, as if he had received no harm at all, and so was brought to the lists, where there was so great a tumult, that nobody could be heard.

As he was going into the lists, there came a voice from heaven to him—"Be strong, Polycarp, and quit thyself like a man." Now no one saw who it was that spake to him: but for the voice, many of our brethren, who were present, heard it. And as he was brought in, there was a great disturbance when they heard how that Polycarp was taken. And when he came near, the Proconsul asked him, "Whether he was Polycarp?" who, confessing that he was, he persuaded him to deny the faith, saying, "Reverence thy old age;" with many other things of the like nature, as their custom is; concluding thus, "Swear by Cæsar's fortune. Repent, and say, Take away the wicked." Then Polycarp, looking with a stern countenance upon the whole multitude of wicked Gentiles that was gathered together in the lists; and shaking his hand at them, looked up to heaven, and groaning, said, "Take away the wicked." But the Proconsul, insisting and saying, "Swear; and I will set thee at liberty: reproach Christ." Polycarp replied, "Eighty-and-six years have I now served Christ, and he has never done me the least wrong; how then can I blaspheme my King and my Saviour?"

And when the Proconsul nevertheless still insisted, saying, "Swear by the Genius of Cæsar," he answered, "Seeing thou art so vainly urgent with me that I should swear, as thou callest it, by the Genius of Cæsar, seeming as if thou didst not know what I am; hear me freely professing it to thee, that I am a Christian. But if thou farther desirest an account of what Christianity is, appoint a day, and thou shalt hear it." The Proconsul replied, "Persuade the people." Polycarp answered, "To thee have I offered to give a reason of my faith: for so are we taught to pay all due honour (such only excepted as would be hurtful to ourselves) to the powers and authorities which are ordained of God. But for the people, I esteem them not worthy, that I should give any account of my faith to them."

The Proconsul continued, and said unto him, "I have wild beasts ready; to those I will cast thee, except thou repent." He answered, "Call for them then; for we Christians are fixed in our minds not to change from good to evil. But for me it will be good to be changed from evil to good." The Proconsul added, "Seeing thou despisest the wild beasts, I will cause thee to be devoured by fire, unless thou shalt repent." Polycarp answered, "Thou threatenest me with fire which burns for an hour, and so is extinguished; but knowest not the fire of the future judgment, and of that eternal punishment which is reserved for the ungodly. But why tarriest thou? Bring forth what thou wilt."

Having said this, and many other things of the like nature, he was filled with confidence and joy, insomuch that his very countenance was full of grace; so that the Proconsul was struck with astonishment, and sent his crier into the middle of the lists, to proclaim three several times—"Polycarp has confessed himself to be a Christian." Which being done by the crier, the whole multitude, both of the Gentiles and of the Jews which dwelt at Smyrna, being full of fury, cried out with a loud voice, "This is the doctor of Asia, the father of the Christians, and the overthrower of our gods; he that has taught so many not to sacrifice, nor pay any worship to the gods." And saying this, they cried out, and desired Philip the Asiarch,\* that he would let loose a lion against Polycarp.

\* Who was President of the Spectacles, the Chief Priest for that year. See *Usser. Annot. Numb. 46. Vales. in Euseb. pp. 63, 64.*

But Philip replied, that it was not lawful for him to do so, because that kind of spectacle was already over. Then it pleased them to cry out with one consent, that Polycarp should be burnt alive. For so it was necessary that the vision should be fulfilled which was made manifest unto him by his pillow, when, seeing it on fire as he was praying, he turned about, and said prophetically to the faithful that were with him, "I must be burnt alive."

This, therefore, was done with greater speed than it was spoke; the whole multitude instantly gathering together wood and faggots, out of the shops and baths: the Jews especially, according to their custom, with all readiness assisting them in it. When the fuel was ready, Polycarp, laying aside all his upper garments, and undoing his girdle, tried also to pull off his clothes underneath, which aforetime he was not wont to do; forasmuch as always every one of the Christians that was about him contended who should soonest touch his flesh. For he was truly adorned by his good conversation with all kind of piety, even before his martyrdom. This being done, when they would have also nailed him to the stake, he said, "Let me alone as I am: for he who has given me strength to endure the fire, will also enable me, without your securing me by nails, to stand without moving in the pile."

Wherefore they did not nail him, but only tied him to it. But he, having put his hands behind him, looked up to heaven, and said, "O Lord God Almighty, the Father of thy well-beloved and blessed Son, Jesus Christ, by whom we have received the knowledge of thee; the God of angels and powers, and of every creature, and especially of the whole race of just men who live in thy presence! I give thee hearty thanks that thou hast vouchsafed to bring me to this day, and to this hour; that I should have a part in the number of thy martyrs, in the cup of thy Christ, to the resurrection of eternal life, both of soul and body, in the incorruption of the Holy Ghost. Among which may I be accepted this day before thee, as a fat and acceptable sacrifice; as thou the true God, with whom is no falsehood, hast both before ordained, and manifested unto me, and also hast now fulfilled it. For this, and for all things else, I praise thee, I bless thee, I glorify thee, by the eternal and heavenly high-priest, Jesus Christ, thy beloved Son; with whom, to thee, and the Holy Ghost, be glory, both now, and to all succeeding ages. Amen."

He had no sooner pronounced aloud *Amen*, and finished his prayer, but they who were appointed to be his executioners lighted the fire. And when the flame began to blaze to a very great height, behold, a wonderful miracle appeared to us who had the happiness to see it, and who were reserved by heaven to report to others what had happened. For the flame, making a kind of arch, like the sail of a ship filled with the wind, encompassed, as in a circle, the body of the holy martyr; who stood in the midst of it, not as if his flesh were burnt, but as bread that is baked, or as gold or silver glowing in the furnace. Moreover, so sweet a smell came from it, as if frankincense, or some rich spices, had been smoking there.

At length, when those wicked men saw that his body could not be consumed by the fire, they commanded the executioner\* to go near to him, and stick his dagger in him; which being accordingly done, there came forth so great a quantity of blood, as even extinguished the fire, and raised an admiration in all the people.

But the wicked adversary of the race of the just took all possible care that not the least remainder of his body should be taken away by us, although many desired to do it, and to be made partakers of his holy flesh. And to that end, he suggested it to Nicetas, the father of Herod and brother of Alcé, to go to the governor, and hinder him from giving us his body to be buried. "Lest

\* Κομψέκτορα. Vid. Annot. Usser. Num. 75.—Vales. understands by it, one of the lance-men that were set to kill the beasts, if they grew unruly, at these kind of spectacles. Vid. in Euseb. p. 64. C.



(says he), forsaking him that was crucified, they should begin to worship this Polycarp." And this he said at the suggestion and instance of the Jews; who also watched us, that we should not take him out of the fire: not considering, that neither is it possible for us ever to forsake Christ, who suffered for the salvation of all such who shall be saved throughout the whole world, *the righteous for the ungodly*; nor worship any other besides him. For him indeed, as being the Son of God, we do adore: but for the martyrs, we worthily love them, as the disciples and followers of our Lord; and upon the account of their exceeding great affection towards their Master and their King. Of whom may we also be made companions and fellow-disciples.

The centurion, therefore, seeing the contention of the Jews, put his body into the midst of the fire, and so consumed it. After which, we taking up his bones, more precious than the richest jewels, and tried above gold, deposited them where it was fitting: where, being gathered together as we have opportunity, with joy and gladness, the Lord shall grant unto us to celebrate the anniversary of his martyrdom, both in memory of those who have suffered, and for the exercise and preparation of those that may hereafter suffer.

Such was the death of Polycarp. He suffered with eleven others, whose names, comparatively of less note, have not come down to posterity. As to the tale which is found in Eusebius, and in some other copies of the above Martyrology, that a dove issued from the wound inflicted by the executioner, (§ 16), it clearly originated in a corruption of the text, and may, without scruple, be rejected as fabulous. For *περιστέρα* should be substituted *ἐπ' ἀπιστέραν*, or *περὶ στέρνα*, either of which will render the passage rational and intelligible. While on this subject, the following ancient inscription in the Church of St. Stephen at Rome, may not be unacceptable to our readers:—

ECCLES. li. 6. *In medio ignis non sum aestuatus.*

Phœnicem si quis medio miratur in igne

Emori, et extincto se reparare rogo;

Obstupeat, Polycarpe, avidas tibi parcere flammas,

Non ausas sacra te violare face.

Mille nitent tædæ, rutilantque hinc inde favillis,

Atque in te Dominum, quem collis ipse, colunt.

Præmia nunc majora tibi sed reddit Olympus,

Igneæ qui pedibus subjicit astra tuis.

The date of St. Polycarp's martyrdom is not easily determined. According to Pearson, who supposes him to have suffered under Antoninus Pius, it took place in the year 148. But Eusebius and Jerome place it in the reign of M. Antoninus, and, therefore, Tillemont and others assign it to the year 167; Usher, Basnage, and Lardner, more probably perhaps, to the year 169. The only chronological datum, which occurs in the Martyrology, is Polycarp's reply to the Proconsul—"Eighty and six years have I now served Christ;" but it is so uncertain whether he refers to the duration of his life, his conversion, or his ministry, that nothing can be built upon it in relation to either. At all events, however, it is certain that he lived during a considerable period of time in the first century.

According to Irenæus, Polycarp wrote several letters to the Churches bordering upon Smyrna. Some fragments also, entitled *Responsiones*, have been ascribed to him, but it is not probable that any of his writings were known in the time of Eusebius and Jerome,



with the exception of his Epistle to the Philippians, which is still extant, almost entire, in the original Greek. The tenth, eleventh, and twelfth sections, remain only in an ancient Latin version. This Epistle was evidently written shortly after the death of Ignatius, and may therefore be assigned, without hesitation, to the year 108. Of its intrinsic genuineness there is not the slightest question with the learned, though some few interpolations may possibly have been introduced into it. It contains passages expressly quoted from it by Eusebius; it agrees with that historian's observation, that St. Peter's First Epistle is quoted in it, but not the Second; and it answers in every respect to the apostolical character of the writer. It consists almost entirely of a series of apostolical admonitions and exhortations, delivered in a simple and comprehensive style, closely analogous to that of the sacred writings. In the subjoined compendium of practical duties the follower of St. Paul is immediately recognised.

Ἀρχὴ δὲ πάντων χαλεπῶν φιλαργυρία· εἰδότες οὖν ὅτι οὐδὲν εἰσηνέγκαμεν εἰς τὸν κόσμον, ἀλλ' οὐδὲ ἐξενεγκεῖν τι ἔχομεν, ὀπλισώμεθα τοῖς ὅπλοις τῆς δικαιοσύνης, καὶ διδάζωμεν ἑαυτοὺς πρῶτον πορεύεσθαι ἐν τῇ ἐντολῇ τοῦ κυρίου· ἔπειτα καὶ τὰς γυναῖκας ἡμῶν, ἐν τῇ δοθείσῃ αὐταῖς πίστει, καὶ ἀγάπῃ, καὶ ἀγνείᾳ, στεργούσας τοὺς ἑαυτῶν ἄνδρας ἐν πάσῃ ἀληθείᾳ, καὶ ἀγαπώσας πάντας ἐξ Ἰσου ἐν πάσῃ ἐγκρατείᾳ, καὶ τὰ τέκνα παιδεύειν τὴν παιδείαν τοῦ φόβου τοῦ Θεοῦ· τὰς χήρας σωφρονοῦσας περὶ τὴν τοῦ κυρίου πίστιν, ἐντυγχανούσας ἀδιαλείπτως περὶ πάντων, μακρὰν οὖσας πάσης διαβολῆς, καταλαλιᾶς, ψευδομαρτυρίας, φιλαργυρίας, καὶ παντὸς κακοῦ, γνωσκούσας ὅτι εἰσὶ θυσιαστήρια Θεοῦ, καὶ ὅτι πάντα ἡμῶν σκοπεῖται, καὶ λήλθην αὐτὸν οὐδὲν, οὔτε λογισμῶν, οὔτε ἐννοιῶν, οὔτε τῶν κρυπτῶν τῆς καρδίας.

Εἰδότες οὖν ὅτι Θεὸς οὐ μυκτηρίζεται, ὀφείλομεν ἀξίως τῆς ἐντολῆς αὐτοῦ καὶ εὐχῆς περιπατεῖν. Ὅμοίως διάκονοι ἄμεμπτοι κατενώπιον αὐτοῦ τῆς δικαιοσύνης, ὡς Θεοῦ ἐν Χριστῷ διάκονοι, καὶ οὐκ ἀνθρώπων· μὴ διάβολοι, μὴ εἰγλωσσοί, ἀφιλάργυροι ἐγκρατεῖς περὶ πάντα, εὐσπλαγχοί, ἐπιμελεῖς, πορευόμενοι κατὰ τὴν ἀλήθειαν τοῦ κυρίου, ὃς ἐγένετο διάκονος πάντων· ᾧ ἂν εὐαρεστήσωμεν ἐν τῷ νῦν αἰῶνι, ἀποληψόμεθα καὶ τὸν μέλλοντα, καθὼς ὑπέσχετο ἡμῖν ἐγείραι ἡμᾶς ἐκ νεκρῶν, καὶ ὅτι ἂν πολιτευσώμεθα ἀξίως αὐτοῦ, καὶ συμβασιλεύσωμεν αὐτῷ, εἴγε πιστεύομεν. Ὅμοίως καὶ νεώτεροι ἄμεμπτοι ἐν πᾶσι, πρὸ παντὸς προνοῦντες ἀγνείας, καὶ χαλιναγωγούντες ἑαυτοὺς ἀπὸ παντὸς κακοῦ. Καλὸν γὰρ τὸ ἀνακύπτεισθαι ἀπὸ τῶν ἐπιθυμιῶν ἐν τῷ κόσμῳ. Ὅτι πᾶσα ἐπιθυμία κατὰ τοῦ πνεύματος στρατεύεται· καὶ οὔτε πόρνοι, οὔτε μαλακοί, οὔτε ἀρσενικοῦται βασιλείαν Θεοῦ κληρονομήσουσιν, οὔτε οἱ ποιοῦντες τὰ ἄτοπα. Διὸ δέον ἀπέχεσθαι ἀπὸ πάντων τούτων, ὑποτασσομένους τοῖς πρεσβυτέροις καὶ διακόνοις, ὡς Θεῷ καὶ Χριστῷ· τὰς παρθένας, ἐν ἀμώμῳ καὶ ἀγνῇ συνεῖδήσει περιπατεῖν.

Καὶ οἱ πρεσβύτεροι δὲ εὐσπλαγχοί, εἰς πάντας ἐλεήμονες, ἐπιστρέφοντες τὰ αποπεπλανημένα, ἐπισκεπτόμενοι πάντας ἀσθενεῖς, μὴ ἀμελοῦντες χήρας, ἢ ὀρφανοῦ, ἢ πένητος· ἀλλὰ προσόντες αἰεὶ τοῦ καλοῦ ἐνώπιον Θεοῦ

καὶ ἀνθρώπων, ἀπεχόμενοι πάσης ὀργῆς, προσωποληψίας, κρίσεως, ἀδίκου, μακρὰν ὄντες πάσης φιλαργυρίας, μὴ ταχέως πιστεύοντες κατὰ τινός, μὴ ἀπότομοι ἐν κρίσει, εἰδότες ὅτι πάντες ὀφείλονται εἶναι ἁμαρτίαι. Εἰ οὖν δεόμεθα τοῦ κυρίου, ἵνα ἡμῖν ἀφῇ, ὀφείλομεν καὶ ἡμεῖς ἀφίεναι. Ἀπέναντι γὰρ τῶν τοῦ κυρίου καὶ Θεοῦ ἐσμέν ὀφθαλμῶν, καὶ πάντας δεῖ παραστήναι τῷ βήματι τοῦ Χριστοῦ, καὶ ἕκαστον ὑπὲρ ἑαυτοῦ λόγον δοῦναι. Οὕτως οὖν δουλεύσωμεν αὐτῷ μετὰ φόβου, καὶ πάσης εὐλαβείας, καθὼς αὐτὸς ἐνετείλατο, καὶ οἱ εὐαγγελιστάμενοι ἡμῖς ἀπόστολοι, καὶ οἱ προφῆται οἱ προκηρύξαντες τὴν ἔλευσιν τοῦ κυρίου ἡμῶν· ζηλωταὶ περὶ τὸ καλὸν, ἀπεχόμενοι σκανδάλων, καὶ τῶν ψευδαελέφων, καὶ τῶν ἐν ὑποκρίσει φερόντων τὸ ὄνομα τοῦ κυρίου, οἳ τινες ἀποπλανῶσι κενοὺς ἀνθρώπους. (Sect. 4, 5, 6.)

From the purely preceptive character of the Epistle, little, if any thing, of a doctrinal tendency can be expected to be found in it. It may be observed, however, in connexion with this memoir, that the remarks with which the writers of the Epistle from the Church of Smyrna follow up the suggestion of Nicetas, are an express declaration of their belief in the divinity of the Son of God, and an impeachment of the idolatrous practice of the Church of Rome in their invocation of saints and martyrs.

The *Editio Princeps* of Polycarp was published in folio, by James Lefevre, at Paris, in 1498, together with the works of Dionysius the Areopagite, and eleven Epistles of Ignatius. Usher's editions of 1644 and 1647, were followed by that of Maderus, in quarto, in 1653, who incorporated with his own notes those of Usher and Young on the Epistle to the Philadelphians. The Epistle, as well as the Martyrology, was also published at Oxford in 1708, independently of their forming a portion of the *Patres Apostolici* of Cotelierus.

#### THE TRUE CHRISTIAN.

CHRISTIANS, who are such in the genuine sense of the word (says Stilling, in the third edition of his "Theobald, or the Enthusiast,") never thrust themselves by design before the public, but lie scattered through all ranks and classes of society; they make no noise, and are sparing of words; their light shines with unceasing effulgence, by the goodness of their works; they do not seek distinction among their fellow-creatures by their attire or an external bearing, different from their neighbour's; they stand fast by their church, and do not estrange themselves from the delights of social intercourse; they appear in all places, and occasion neither ill-will nor depravity, where they mix with mankind; they avoid the outward display of holiness with the same anxiety with which they avoid the display and indulgence of vanity; and they evince themselves, in all the relations of life, the best of subjects, the best of husbands and wives, the best of parents and children, and the best of neighbours and friends.—Reader, wherever thou encounterest such as these, let thy heart rejoice within thee, for thou hast found a genuine Christian. Stop not to inquire what may be his faith.

## ROMANS III. 7, 8.

MR. EDITOR,—I am desirous of submitting to the decision of your readers a version of Romans iii. 7, 8, which always seemed to me the plain and simple meaning of the words, though I cannot find that any commentator, as far as my very limited reading goes, has adopted it. I do so with humility, as conscious how often our own hasty first-sight interpretations fall to pieces when compared with the masterly explanations of older and wiser men. The Apostle is contending that the wickedness of the Jews, though it brought about the design of the gospel-justification, would not be the more excusable, because it was thus productive of eventual benefits long before planned in the divine mind: for we know that God maketh even the wrath of man to praise and serve Him. "And how," says he, "could God ever condemn mankind for their sins, if nothing were ever to be punished which in any wise contributed to future good?" Then follow the verses in question. I should be inclined to render verse 7 as a mere repetition of the former objection, and so make καὶ μὴ correspond with ἐν γὰρ. "For if the position be maintainable, that because the truth of God is illustrated by your infidelity, therefore you are not to be answerable for that infidelity, may we not, by an extension of the argument, assert, as indeed some say we do, that we may always purposely do evil, if good will thereby result, which doctrine leads its advocates to destruction?" Literally, verses 6—8; "God forbid, since how then could God judge the world in general? For if you may say, 'the truth of God has abounded yet more to His glory through my lie, and why then am I to be treated as a sinner?' may we not also declare (as we are scandalously reported, and as some affirm that we do say), that we may do evil in order that good may come, while truly the condemnation of such persons is just?"—Is this allowable? Is it correct? Or will not the Greek bear the construction?

I would also ask those who are so great advocates for faith *per se*, whether πίστις does not only, as Mr. Terrot remarks, in his Preface to the Romans, include its action, but furthermore, whether its more correct translation should not occasionally be "fidelity." Above, verse 3, "God's faithfulness to his promises" (Titus ii. 2, 10.) as our received version gives it. 1 Tim. v. 12; "Because they have cast away their former fidelity of discipleship, and devotion to Christ's service." 2 Tim. iv. 7; "I have kept, not my faith and confidence in Christ, but, my fidelity to Him as my commander." The very phrase being thus frequently used in Polybius for faithfully discharging our obligations. See Parkhurst's Lexicon in τηρέω, and πιστὸς, and Matthew xxv. 21; Luke xii. 42; xvi. 10, &c.

As these remarks are somewhat desultory, I shall take the liberty of adding yet another, perfectly unconnected with the preceding. Will they who are so fond of the unconditional and arbitrary interpretation of Romans ix. 21, be so good as to compare it, not only with the usual and most satisfactory place of reference (Jeremiah xviii. 1—11), but also with 2 Tim. ii. 20, 21? I am, Sir,

Your very obedient humble Servant, and constant Subscriber,  
E. B.

## THEOLOGICAL STUDIES.

## No. XIII. BISHOP BLOMFIELD'S LIST. A. D. 1826.

## ON THE EVIDENCES.

Horne's Introduction, Vol. I.  
 Paley's Evidences.  
 Bishop Porteus's Evidences.  
 Beattie's Evidences.  
 Chalmers's Evidences.  
 Leslie's Method with Deists.  
 ——— with Jews.  
 Leland's Deistical Writers.

Butler's Analogy.  
 Van Mildert's Bampton Lectures.  
 ——— Boyle Lectures.  
 Sherlock's Sermons.  
 Jenkins's Reasonableness of Christianity.  
 Douglas's Criterion of Miracles.  
 Bishop Marsh's Lectures.

## COMMENTATORS.

Patrick, Lowth, Whitby, &c.  
 Graves on the Pentateuch.  
 Newton on the Prophecies.  
 Sumner's Records of the Creation.  
 Prideaux's Connexion.  
 Josephus's Jewish Antiquities, Book XI. to end.  
 Schleusner's Lexicon of the N. T.

Elsley on the Gospels.  
 Slade on the Epistles.  
 D'Oyley and Mant's Bible.  
 Doddridge's Expositor.  
 Clarke's Paraphrase of the Gospels.  
 Beausobre's Introduction to the N. T.  
 Wolfii Curæ Philologicæ.  
 Paley's Horæ Paulinæ.

## ON DOCTRINE.

Archbishop Wake's Catechism.  
 Hammond's Catechism for Reference.  
 Bishop Tomline's Second Volume.  
 Encheiridion Theologicum.  
 Bennet on the Study of the Articles.  
 Waterland's Works, by Van Mildert.

Scholar Armed.  
 Pearson on the Creed.  
 Magee on the Atonement.  
 Nares and Rennel on the Improved Version.  
 Pye Smith's Scripture Testimony.

## ON DISCIPLINE.

Hooker's Ecclesiastical Polity.  
 Beveridge's Sermons on the Common Prayer and the Christian Priesthood.  
 Mant's Common Prayer.  
 Wheatly on the Common Prayer.

Shepherd on the Common Prayer.  
 Potter on Church Government.  
 Falkner's Libertas Ecclesiæ Anglicanæ.  
 Bishop Sanderson's Sermons.

## ON POPERY.

Bishop Marsh's Comparative View of the Churches of England and Rome.  
 Secker's Five Sermons.

Blanco White's Evidences against Catholicism.  
 Southey's Book of the Church.

## ECCLESIASTICAL HISTORY.

Crevier's Histoire des Emp. Rom.  
 Mosheim's Ecclesiastical History.

Burnet's History of the Reformation.

## ON CLERICAL DUTIES.

Burnet's Pastoral Care.  
 Taylor's Institutions.  
 Secker's Charges.

Brewster on the Ordination Services.  
 Chrysostom de Sacerdotis.  
 Hieronymi Epist. ad Nepot.

*Addenda*, A. D. 1827.

Blomfield on the Traditional Knowledge of the Redeemer.  
 Blomfield's Lectures on St. John.

Jennings's Jewish Antiquities.  
 Stackhouse's History of the Bible.

## MEMOIR OF THE "EVER-MEMORABLE" MR. JOHN HALES.

MR. EDITOR,—Among the dispersed and scarce productions of that learned divine, Bishop Pearson, is one prefixed to the "Golden Remains" of the ever-memorable John Hales. It is the "Preface to the Reader,"—an interesting piece of composition; and, coming from such a man, will, I am sure, gratify those of your readers who may not have already seen it. The insertion will also oblige yours, H.

"I intreat thee, reader, being deprived of the *proper Plutarch*, not to expect any such thing as a life from me: but to accept so much only as is here intended. If Mr. Hales were unknown unto thee, be pleased to believe what I know and affirm to be true of him: if he were known, then only be satisfied that what is published in his name did really proceed from him: and more than this needs not to be spoken in reference to the advancement of this work; because he which knew or believeth what an excellent person Mr. Hales was, and shall be also persuaded that he was the author of this book, cannot choose but infinitely desire to see and read him in it.

"In order to the first of these, I shall speak no more than my own long experience, intimate acquaintance, and high veneration, grounded upon both, shall freely and sincerely prompt me to. Mr. John Hales, sometime Greek Professor of the University of Oxford, long Fellow of Eton College, and at last also Prebendary of Windsor, was a man, I think, of as great a sharpness, quickness, and subtilty of wit, as ever this, or perhaps any nation bred. His industry did strive, if it were possible, to equal the largeness of his capacity, whereby he became as great master of polite, various, and universal learning, as ever yet conversed with books. Proportioned to his reading was his meditation, which furnished him with a judgment beyond the vulgar reach of man, built upon unordinary notions, raised out of strange observations and comprehensive thoughts within himself. So that he really was a most prodigious example of an acute and piercing wit, of a vast and illimitable knowledge, of a severe and profound judgment.

"Although this may seem, as in itself it truly is, a grand eulogium; yet I cannot esteem him less in any thing which belongs to a good man, than in those intellectual perfections; and had he never understood a letter, he had other ornaments sufficient to endear him. For he was of a nature (as we ordinarily speak) so kind, so sweet, so courting all mankind, of an affability so prompt, so ready to receive all conditions of men, that I conceive it near as easy a task for any one to become so knowing, as so obliging.

"As a Christian, none more ever acquainted with the nature of the gospel, because none more studious of the knowledge of it, or more curious in the search, which, being strengthened by those great advantages before mentioned, could not prove otherwise than highly effectual. He took indeed to himself a liberty of judging, not of others, but for himself: and if ever any man might be allowed in these matters to judge, it was he who had so long, so much, so advantageously considered; and which is more, never could be said to have had the least worldly design in his determinations. He was not

only most truly and strictly just in his secular transactions, most exemplary meek and humble notwithstanding his perfections, but beyond all example charitable, giving unto all, preserving nothing but his books, to continue his learning and himself; which, when he had before digested, he was forced at last to feed upon, at the same time the happiest and most unfortunate *helluo* of books, the grand example of learning, and of the envy and contempt which followeth it.

"This testimony may be truly given of his person, and nothing in it liable to the least exception, but this alone, that it comes far short of him. Which intimation I conceive more necessary for such as knew him not, than all which hath been said.

"In reference to the second part of my design, I confess, while he lived none was ever more solicited and urged to write, and thereby truly to teach the world than he; none ever so resolved (pardon the expression, so obstinate) against it. His facile and courteous nature learnt only not to yield to that solicitation. And therefore the world must be content to suffer the loss of all his learning with the deprivation of himself; and yet he cannot be accused for hiding of his talent, being so communicative, that his chamber was a church, and his chair a pulpit.

"Only that there might some taste continue of him, here are some of his remains re-collected; such as he could not but write, and such as when written, were out of his power to destroy. These consist of sermons, miscellanies, and letters, and each of them proceeded from him upon respective obligations: this impression is further augmented with the addition of some authentic letters, relating to the same transaction. His letters, though written by himself, yet were wholly in the power of that honourable person to whom they were sent, and by that means they were preserved. The sermons preached on several eminent occasions were snatched from him by his friends, and in their hands the copies were continued, or by transcription dispersed. Of all which published for *his*, there is need to say no more than this, that you may be confident they are *his*.

"This, reader, is all the trouble thought fit to be given thee by

"JOHN PEARSON."

#### SERMONS FOR THE CHURCH SOCIETIES.

MR. EDITOR,—Admitting, as every friend to the cause of truth must, the overpowering claims of the Christian Knowledge Society, I have been often at a loss to account for the apathy, or to say the least, the want of zeal, on the part of its avowed supporters and friends. It is true, most of them subscribe their annual guinea, and having done this, they seem to imagine that they have done all required at their hands—an assumption most injurious to the interests of the Society. It is not for me to point out all the various means, which, if employed by individual Christians, would lead greatly, under the Divine blessing, to promote the cause of christian truth; but one means I must notice, which is this: that every clergyman should make it a matter of conscience to have a *sermon* preached annually in behalf of the S. P. C. K. In many large towns, the sum thus collected would

prove of immense benefit to the funds of the society. Nor should such collections be confined to large towns. Every village should have an opportunity of contributing a something, if only a *widow's mite*. That a disposition exists among even the poorer classes, to assist this cause, I am well persuaded from experience, and requires only to be appealed to, to call it forth into active exercise; in proof of this, I would mention the following fact: The writer of this has the charge of a small parish in Lincolnshire; for the last half century, and perhaps longer, not a penny had been collected within the walls of the parish church, for any cause, divine or human, when this month he purposed having a sermon in behalf of the S. P. C. K. Many were the discouraging prognostications of thin attendance, and empty plates; still he persevered; and the result was, that although the day was most unfavourable, and the congregation consequently small, the *sum of two pounds* was collected. Does this simple fact require a comment?—Yours, Mr. Editor, respectfully,

A LINCOLNSHIRE CURATE.

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#### COWPER NO CALVINIST.

MR. EDITOR,—To attempt a proof of the proposition, “COWPER WAS NO CALVINIST,”—nay, even to state it, may appear somewhat like presumption. This charge I am willing to incur, if any person is disposed to allege it, after reading the quotations which I have selected in proof of my assertion. They are, I think, quite decisive of the question, and add one instance to the accumulated certainties which we possess, that an opinion, once current, is often allowed without examination, and thus error perpetuated to an infinite extent.

It is right, however, to state under what limitations I make the assertion, that COWPER WAS NO CALVINIST. No man can be a genuine Calvinist who does not hold the “horrible doctrine,” which is the very palladium of Calvinism, IRRESPECTIVE PREDESTINATION. That Cowper did not admit this doctrine is what I purpose to show: I mean, in his lucid intervals; for, during his insanity, Calvinism was his belief certainly, if it was not indeed the disease itself. But, assuredly, the opinions of a man are not to be judged from extravagant notions which he may take up when his mind is in a state of incapacity to form any opinion whatever. When Cowper enjoyed the blessing of a healthful mind, and wrote those beautiful metrical essays, where fervent piety sanctifies brilliant wit and just views of human nature, he was, as I shall presently demonstrate, no believer in irrespective predestination. It is not to be denied, however, that Cowper appears to have embraced one tenet, which, logically pursued, undoubtedly leads to the worst horrors of Calvinism; but it is certain, that he did not so pursue it; and there are many others who coincide with him in this illogical disjunction of consequences; I mean, the doctrine of non-baptismal regeneration. Yet, after all, it is not impossible that he used the word *regeneration* in a loose sense for *renewal*, which has been done even by divines, when they have not had an eye to this particular controversy: nay, (which is most to the purpose) by



Arminius himself.\* Cowper also seems to have had a very strange opinion of the corruption of human nature; and, indeed, every religious man must have a strange opinion on that subject. But even if he considered this corruption universal, irrespective predestination would by no means follow. For "the grace of God which bringeth salvation hath appeared unto ALL men;" and if grace be as universal as corruption, there is an end at once of all arbitrary preferences, and God is, as the Scripture declares him to be, "no respecter of persons."

I shall now produce my quotations, which, I think, will be quite sufficient to vindicate Cowper from the charge of Calvinism, and to withdraw his authority, such as it may be, from the tenets which it is usually adduced to support; repeating, that, whatever opinions he may have held *logically* inconsistent with those which he here advances, this can be no objection to his explicit testimonies on the cardinal article of Calvinism, which no man can repudiate and retain the Calvinistic name.

*From "THE PROGRESS OF ERROR."*

Plac'd for his trial on this bustling stage,  
From thoughtless youth to ruminating age,  
FREE IN HIS WILL to choose or to refuse,  
Man may improve the crisis, or abuse;  
Else, on the FATALIST'S UNRIGHTEOUS PLAN,  
Say, to what bar amenable were man?  
With nought in charge, he could betray no trust,  
And, if he fell, would FALL BECAUSE HE MUST;  
If love reward him, or if vengeance strike,  
His recompense in both UNJUST alike.

Again :

Man, THUS ENDUED WITH AN ELECTIVE VOICE,  
Must be supplied with objects of his choice.

*From "TRUTH."*

Grace leads the right way ; if you choose the wrong,  
Take it and perish, but restrain your tongue ;  
Charge not, with light sufficient, and LEFT FREE,  
Your WILFUL suicide on GOD'S DECREE.

Again :

NOT that the Former of us all in this,  
OR AUGHT he does, is GOVERNED BY CAPRICE ;  
The supposition is REplete WITH SIN,  
AND BEARS THE BRAND OF BLASPHEMY BURN'T IN.  
Not so—the silver trumpet's heavenly call  
Sounds for the poor, but sounds alike for ALL ;  
Kings are invited, and would kings obey,  
No slaves on earth more welcome were than they :  
But royalty, nobility and state  
Are such a dead preponderating weight,

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\* Arminius was too good a logician to separate regeneration from baptism; had he done so, his theory of predestination would not have been tenable for a moment. But in his discourses on the Sacraments, and on Baptism, the "inward and spiritual grace" is directly recognised; so that there is no room to doubt his opinions. Yet he elsewhere constantly speaks of regeneration, meaning thereby change of heart, renewal, &c.

That endless bliss (how strange soe'er it seem)  
 In counterpoise, flies up and kicks the beam.  
 'Tis open, and ye cannot enter—why?  
*Because ye will not*, Conyers would reply;  
*And he says much that many may dispute*  
*And cavil at, with ease, BUT NONE CONFUTE.*

Again :

Is virtue then, unless of Christian growth,  
 Mere fallacy, or foolishness, or both,  
 Ten thousand sages lost in endless woe,  
 For ignorance of what they COULD NOT KNOW?  
*That speech betrays at once a BIGOT'S TONGUE;*  
*Charge not a God with SUCH OUTRAGEOUS WRONG.*  
 TRULY NOT I—the partial light men have,  
*My creed persuades me, well employed, may save,*  
 While he that scorns the noonday beams perverse,  
 Shall find the blessing unimprov'd a curse.  
 Let heathen worthies, whose exalted mind  
 Left sensuality and dross behind,  
 Possess for me their undisputed lot,  
 And take unenvied the reward they sought;  
 But still in virtue of a Saviour's plea,  
 Not blind by choice, but destin'd not to see.

From "HOPE."

Ethelred's house, the centre of six ways,  
 Diverging each from each, like equal rays,  
 Himself as bountiful as April rains,  
 Lord paramount of the surrounding plains,  
 Would give relief of bed and board to none  
 But guests that sought it in the appointed one:  
 And they might enter at his open door,  
 E'en till his spacious hall would hold no more.  
 He sent a servant forth by EVERY road,  
 To sound his horn and publish it abroad,  
 That ALL might mark, knight, menial, high and low,  
 An ordinance *it concern'd THEM much to know.*  
 If, after all, some headstrong, hardy lout  
 WOULD disobey, tho' sure to be shut out,  
 Could he with reason murmur at his case,  
*Himself sole author of his own disgrace?*  
 No! the decree was just and without flaw,  
 And he that made had right to make the law;  
 His sovereign power and pleasure unrestrain'd,  
*The wrong was his, who wrongfully complain'd.*

I am aware that the same sophistry which endeavours to pervert the clearest testimonies of Scripture, may be exercised here—AND WITH EQUAL SUCCESS. Cowper, as a logician or a theologian, would be no very powerful accession to the ranks of Calvinism; but let truth be heard and justice done; and if he was no Calvinist, let him not be called so. The fact appears to be that Arminianism (as regards its distinguishing tenet) was Cowper's DOCTRINE, and Calvinism his INSANITY.

Your obedient Servant,

H. T.

## ROMANISM.

No. I.

## REMARKS ON THE LATE FRENCH ECCLESIASTICAL CODE.

IN a former number of the *Christian Remembrancer* was announced our intention of bringing before our readers some interesting details respecting the laws and privileges of the Gallican Church; an undertaking which we have been obliged to defer, from the pressure of more immediate claims. Having made arrangements for this purpose, we now offer the first of a series of papers on the subject, drawn up with immediate reference to the digest of those laws recently published in France, intending to follow it up with a more particular examination of the minutiae of the Code, than we can now afford. It may be as well to state, that the ecclesiastical laws of France, many years ago, were collected and published by *d'Héricourt*; but that collection is so voluminous, and withal so ill-arranged, that it is an almost hopeless task to gain from it a clear idea of the subject it treats. To say nothing of the confusion in the decree of Gratian, the decretals of Gregory, and the compilation of Saint-Raimond de Pénafort; of the works of Sextus, who abridged the Acts of Alexander, Innocent, and Boniface; of the references made in later ecclesiastical writers to the council of Trent, or of the bulls of Popes, there are so many novel obstacles continually arising from the changes of years, that a work more concise and better adapted to the indolence of the time appeared somewhat necessary; and M. Mathieu Richard Auguste Henrion, advocate of the "Cour Royale" at Paris, has supplied the deficiency. From his work, entitled "*Code Ecclesiastique Français*," &c. &c., and some other equally authoritative sources, we have derived our materials for the following observations; and we confidently commit them to the civilities of such as may be interested in inquiries of the kind.

At a time when Romanism has been actively employed in endeavouring to re-usurp authority over the thrones of kings, and the consciences of their subjects, when, as a bribe to the wardens of our Church, she holds forth the specious pretext of having relaxed in her intolerance, and of having conformed, in some manner, to the spirit of the age, it may be useful to consider the real nature of the case, under circumstances as favourable as possible to the assertion of the Papists. We know not how better this can be done, than in referring to the laws and constitutions of that branch of the Romish communion which has, in some measure, separated herself from the parent stem, and which boasts not only a greater liberty of belief and self-management, but also a greater purity of evangelical doctrine. We have, therefore, been desirous of putting into the possession of our readers some curious particulars extracted from the ecclesiastical code of the least bigoted of Romish churches—the late established church of France. Previous, however, to completing our purpose, we will just show, from other authorities, how the Gallican Church acquired that freedom and semi-independence which it possesses.

It is well known to those acquainted with the ecclesiastical history

of the fourteenth century, that the contest between Urban VI. and Clement VII. for the papacy, involved the party-spirits of all Europe. France adhered to the fortunes of the latter. It was not a question of faith, but of legitimacy; and like most questions of the kind, was of too obstinate a nature to be quietly arranged. France, by the mouth of her university, and backed by the other nations of Europe, urged a fresh election. The conclave refused, and after much trouble and disturbance, three pontiffs took the seat of Urban at Rome; whilst the cardinals at Avignon elected, as successor to Clement, Peter de Luna, under the title of Benedict XIII., a self-willed, obstinate, cunning, and deceitful priest, who continued that schism which he ought to have closed. In consequence of this, France, for a time, withdrew her allegiance. The council of Pisa, in 1409, placed Alexander V. in the chair, against the consent of many; and his successor, John, to settle the dissension, called the council of Constance five years after, by which he was himself deposed. France encouraged the freedom of principle by which this was brought about; and, finally, by her influence, established the *decrees* on which the liberty of the Gallican Church was founded. By these the Pope himself was made amenable to councils. Had France persevered, there is little doubt she would eventually have destroyed papacy altogether. But the war with England weakened her; and the council of Basle, in 1433, was not at the time turned to the account which it might have been; although afterwards it encouraged her to more strenuous efforts. For Charles VII. in an assembly of the States at Bourges, published a decree, acknowledging the authority, under certain modifications, of that council, enacting what is technically called the PRAGMATIC SANCTION. By this, the *autocracy* of the Pope was denied; the right of electing Bishops vested in the crown; reservations were removed; and papal dues abrogated. Louis XI. in his madness, repealed the *Sanction*; but the parliament refused obedience, and thus matters remained in an unsettled state, till Francis I. entered into the first French *concordat* with Leo X., by which the *King* was allowed to *elect*, and the *Pope* to *collate*. This, however, did not settle affairs agreeably to the wishes of the Gallican Church; still it united the different parties, who, though not exactly agreeing amongst themselves, were, nevertheless, united in their opposition to the Roman Pontiff. The liberty thus established may be comprehended under two heads; first, that the Pope has no temporal authority whatever, neither directly nor indirectly: (*sur le temporel des rois. .... Vid. Libertés de l'Eglise Gallicane*, Art. 4, 18, 15.) Secondly, that, although his authority extends to all spiritual matters, France does not consider his power either absolute or infinite; on the contrary, that his power is limited by the canons, by the decrees of the councils, and by those of his predecessors which are approved in the kingdom. (*Vid. Libertés, &c. Art. 5, and Art. 3, Declarat. Cleri. Gallicani convent. 1682.*) The *concordat* between Leo X. and Francis I. is regarded as a perpetual treaty for terminating the contests to which the Pragmatic Sanction gave rise; so that against it, neither party can do any thing. The principle upon which this is established is as follows. To the Pope the determining of all questions of faith is granted; his decrees on

this point concern *all* churches; but as it is not to the *Pope*, but to the body of Pastors, that Jesus Christ granted infallibility, they only become rules of faith when confirmed by the consent of the Church (Code 211); and as a general council, legitimately assembled, possesses authority immediately from God, it represents the universal Church, and, consequently, submits the Pope, *nolentem aut volentem*, to its authority. (P.S. 12.) By this Pragmatic Sanction and concordat (the Gallican *Magna Charta* and *Bill of Rights*) the Church of France was governed for more than three centuries. But it is in the decrees of the council of *Trent* that she finds her articles of faith.

By a concordat entered into at Paris, in 1801, between Buonaparte and Pius VII. it was decreed that "no bull, brief, rescript, decree, mandate, grant, patent (*signature servant de provision*), nor other despatch from the court of Rome, not even concerning individuals, shall be received, published, printed, nor otherwise put into execution without the authority of the KING." (Concord. 1801. Art. Organ I.) By a decree of Feb. 28, 1801, briefs from the penitentiary court at Rome are excepted from this resolution. Other regulations have been since made; but the concordat of 1817, between Pius VII. and Louis XVIII., although not yet converted into a law by a sanction of the three estates, is the nearest and most authoritative assertion of Gallican independence. It declares the concordat of 1801 null and void, and refers to that of Francis I. It is not in our province here to explain, or comment on, these provisions of the Gallican Church; we have merely stated them historically. And we may add, that in accordance with the Charter (the palladium of modern French liberty), the Chambers at times exhibited a fearless contempt of papal supremacy, more than commensurate with the spirit of the old decrees, and carried their animosity not only to a great length against the incursions and stratagems of the modern Jesuitical party, but, it is to be feared, against the interests of Christianity, as involved in the growing corruptions of the Gallican hierarchy. A remark may be ventured here, that the present state of things in France, the pride of the Clergy, and the indifference to religion, as emanating from the members of the revolutionary faction, not yet quite extinct, which is every where apparent, appear to warrant the hope, that a change will, ere long, take place in the principles of that Church; and that Protestantism, which already has entrenched itself amongst the fastnesses of the frontiers, and even in the heart of the capital, will take the place of purifier and restorer, and, completing what Louis XI. left undone, and what all good men desire to see accomplished, shake off the hold which Rome yet has on the Bourbons, and bring in one other flock of wanderers into the fold of the good Shepherd.\* At

\* The above was written more than a year ago: events of recent date have rendered it an *ex post facto* undertaking. Nevertheless, we let it stand as it was originally composed; for our readers, in comparing our remarks with those events, may form a fair opinion of our judgment with respect to those occurrences which were then *future*, but are now no more so. The recent political change in France does not put out of consideration the errors of Romanism; it only proves their extent and fatal consequences. It proves to a demonstration that the *would-be* Catholic religion of Rome is not only opposed to the religion of heaven, but to the fruits of that religion upon earth; and that,

a future time we may, perhaps, state what has already been done in this way, and show how generally diffused are Protestant principles

in consequence of its enormities, infidelity and disobedience, and anarchy and bloodshed, are taxed upon those who should have been the preachers and the teachers of faith and obedience, and peace and love. We lay at the door of Romanism the crimes which the last month has seen committed with such reckless bravery. Men we know talk of these crimes as matters of congratulation; and evil spirits are abroad, who, incapable of guiding the storm, yet love to ride upon the whirlwind of popular fury, rejoicing in the devastation which it produces, and revelling in the spoil which marks its track of rapine and dismay. They are the children of darkness, and they love its deeds. But reflection, looking below the surface, sees deeper into the complexion of events; and in the overpraised and boasted bravery of the citizens of Paris, sees a more serious evil than the universal levy of a people rising to dethrone their king. If we could, as many seem to do, be contented to believe that the mischief is over, and that the wound is healed, we should rejoice like them. But if history speaks prophetically, as all true history does; if experience gives authority to doubt or to decide; if there be any faith in the connexion of the past and the present; then, what our imaginative seers have hailed as the dawning splendours of the day of freedom for their afflicted neighbour-land, must be regarded as the stormy twilight of a dark and awful night. But whether the pestilence have or have not completed its allotted destiny, the complication of miseries which produced it, and which emanate therefrom, must all and each be charged upon the wilful and disgusting wickedness of *Romanism*. It was *Romanism*, working in the bigoted and priest-ridden heart of Charles, which set him up as the tyrant, instead of the father, of his people; it was *Romanism* which blinded his eyes against the light of truth, and made him a *perjured* betrayer of the trust reposed in him, and which he had sealed with his own solemn oath before the altar of God; it was the spirit of *Romanism*, Jesuitical domination and ambition, and lust of power, which urged his haughty and corrupt advisers to push the victim to the edge of the precipice whence he has fallen; and it is to the influence of *Romanism*—its wretched excluding of the light of the gospel from the people, producing doubt, and the wild fanaticism of infidelity—that the vengeance of the populace must be attributed. Had they been taught to “*fear God*,” they would have learned to “*honour the king*;” had they been shown, by a just exercise of the rights committed to them, that “*the powers that be are ordained of God*,” France might yet have possessed a king without having done violence to *regal* authority, and have sheltered herself under the banners of a Church, which would have invoked the blessing of heaven on her righteous acts. But what are we to say—what are our hopes for the future to be—when we see a king ruling not as a *king*, but as a *subject* (a “*citizen-king*!”) over fellow-subjects, that have placed him on the throne, against which he once fought, and which they have recently overturned, after stripping it of its dignity, its respect, and its consequence in the eyes of men? What are we *not* to fear, when we see the established church of the land (let us say so far *rightly*) blotted out of her charter, without a substitute, without a successor, to guide the ignorant, to comfort the afflicted, to hallow the laws, or to sanctify their dispensation? What are we *not* to tremble for, when we see the education of youth, and the public services of moral government, committed to a man who,—in the person of the *Duc de Broglie*,—does not even *profess* to be a *Christian*, who ridicules religion as a fable, and laughs at revelation as a wild delusion? What are we to say, when the language of the democrats of the eighteenth century yet speaks the sentiments of their disciples of the day; when there is fearful evidence that the fire then kindled in the bosom of society is yet burning in secret, and is likely to plunge all Europe into the horrors of a “*war of principle*?” These things may be laughed at, but are they less evils for that? And to what are they to be attributed but to *Romanism*? To *Romanism* must Charles attribute his downfall; to *Romanism*, the uprising of his people; to *Romanism* belongs the production of almost catholic infidelity; to *Romanism*, the overthrow of a Church which was founded on itself! We shall show in our future papers on this subject what *that* *Romanism* was; we shall see how it worked even in its mildest form, and what delusions it sanctioned and professed even whilst it boasted liberty. The sin of Charles X. is awful in the extreme. To him was committed the blessed work of bringing in a reformation in the government and the religion of his people; to him, ruling under a charter which established his rights, and authorised his fair pretensions, was given “*the sword of the spirit*” of emancipation—and had he known his duties, or consulted his reason, France might have

amidst the general corruption, and how the spirit of emancipation has extended its ramifications throughout the land. It is scarcely known on this side of the Channel how numerous are the congregations of Protestants in France. For the present we must return to our original undertaking, to which we shall superadd the means of forming a tolerably correct idea on all collateral subjects.

The first thing which would strike an observer, who was unacquainted with the canons of a foreign church, is the anomaly of rank amongst certain of the priests. Thus in this Code we read that formerly *Archdeacons could not be ordained without losing their dignity*. When, however, Archdeacons entered into orders, they were obliged to be *priests, lest the curés should be subjected to a person of inferior rank*. *Primates* also of France are of lower rank than *Archbishops*. The Pope is considered simply as chief Bishop, the successor of St. Peter; he is not allowed to judge causes of *faith*; he is not permitted to exercise authority over other Bishops, except in cases where custom has permitted him to interfere.

The Inquisition, although established in Languedoc, does not exercise any authority in France—it is altogether abolished; and even the "*Index Expurgatorius*" is *prohibited from being printed*, by the laws. The Bishops are sole judges in such matters. The Pope, however, occasionally issues *bulls* and *briefs* on particular occasions, as chief Bishop.\*

The situation of the King is somewhat strange. The Gallican Church, which he swears to maintain, by an oath at his coronation, in all its liberties, considers him as most appropriately "a very Christian Majesty," on account of his favours done to the Church; nevertheless, history informs us that several of the Kings of France have been excommunicated for marriages contracted against the rules of

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been spared her three days of blood, and Charles X. have remained the monarch of a free, a glorious, and a Protestant land. The evils of unchristian France must now lie heavy on his conscience; and if the future, pregnant as it is with mischief and misrule, rise in the eyes of our children as a monster of iniquity, it is to the weak-minded slave of a soul-destroying hierarchy that they may point as the author of such diabolical wickedness. But we hope for the best. *Protestantism* has an existence in now *non-catholic* France. May she prosper! May the Spirit of God go with her, exalting her standard, and increasing her glory, honouring her in the eyes of the people, and leading her on as the forerunner of that KING, whose dominion is "to cover the earth, as the waters cover the sea!" For England, however, let us also pray, that, guided by that gospel which SHE does possess, her way may be safe, and her rulers righteous. Woe to her, if she repent not! The foot of Romanism has trod within her courts; her senate has wrung with the war-whoop of her enemy; and, like France, unless she be wiser in the knowledge of events, she may be left to an hour of affliction, and see her glory trampled on, her palaces dishonoured, her battlements dismantled, and her name employed as the password of an infidel and licentious world.

\* Perhaps some of our readers do not know the exact meaning of these formidable words. The *brief* is granted for unimportant favours; the *bull* is of a more authoritative description, sometimes of justice, sometimes of voluntary dispensations. The one concerns matters of faith; the other ecclesiastical discipline and morality. There is a dandyism about these affairs which is rather remarkable. The *brief* is a short letter, written on paper, sealed with red wax; and if it be an *indulgence*, the seal is placed under the name of the sinner, and signed by the secretary of briefs. The *bull* is sealed with *lead*, attached by threads of *silk*, if it be "*une bulle de grace*;" but by threads of *hemp*, if it be "*une bulle de justice*!" The briefs also are written in a neater and more beautiful hand than the bulls.



the Church, in spite of writers who maintain that kings cannot be excommunicated.

The authority of the Priests, and the apostolical institutions of the three orders, is maintained inviolate by the Gallican canons, and defended by arguments which cannot be gainsaid. The Priests are liable to a severity of discipline little known on this side the Channel, for the particulars of which see the Code, 291—371. For the present we must quit our argument, intending to resume it in the following number.

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#### COMMEMORATION OF THE THIRD CENTENARY OF THE CONFESSION OF AUGSBURG, IN THE NORTH OF EUROPE.

THROUGHOUT the Protestant states of the north of Europe, the third centenary of the Confession of Augsburg has been celebrated this year, and indeed principally in the month of June last, with much solemnity. In Hanover, and the Prussian dominions, the 27th of that month was set apart as a day for the offering up of public thanksgivings, and the observance of special rites, in commemoration of an event so propitious to the cause of sound religion. The enthusiasm spread even into the heart of Russia, and the Protestant congregations of the university of Dorpat, and the town of Kasan were not behindhand in the display of their ardent and grateful feeling. A letter of the 25th of June, from the last-mentioned spot, speaks of the manner in which the event was celebrated, in the following terms:

“It was a day which every member of the congregation will account amongst the most memorable of his life; its remembrance, indeed, can never be effaced from his heart. The rites with which it was hallowed, were distinguished by their dignity and simplicity; but no part of them was so delightfully prominent as the vocal performances of the archiepiscopal choir, who raised our hearts to heaven by the sublime and impressive manner in which they gave the ‘Te Deum laudamus,’ and other appropriate pieces. The erection of a school, towards which the members of the German Lutheran congregation contributed one hundred pounds, will perpetuate the inciting recollections of this scene to our latest posterity.”

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#### ILLUSTRATIONS OF SCRIPTURAL FACTS AND CUSTOMS,

*By analogous Reference to the Practice of other Nations.*

##### RANK, THE EFFECT OF SLAVERY.

THE name of Mamaluke (signifying purchase or property) is given to children, who, carried off by merchants or robbers from Georgia, Circassia, or Anatolia, are afterwards sold in Constantinople, or at Grand Cairo. The great personages of Egypt, who are of similar origin, bring them up in their houses, intending them for their successors. This custom is perhaps of far higher antiquity than the time of the patriarch Joseph, (Gen. xxxvii. 28.), who, having been sold in this manner to Potiphar, became prime minister of Egypt.—*Letters from the Caucasus*, p. 152.

##### CHIEF BUTLER,—CUPBEARER, &c.

In Gen. xli. we read of these persons evidently holding high stations, as in the following account of the Abyssinian royal establishment.

Mr. Salt says, to give an idea of the dependance of the chiefs of the Ras, in Abyssinia, it is necessary to observe that some of those who were clothed most richly, and were followed by the most numerous suites, held the offices of chief butler, chief cupbearer, &c. The splendid suite and attire of the king's cook,—the master of the band,—the golden horn-blower, and others are in a similar manner alluded to by Mr. Bowdich, as most striking on their entrée into Coomassie, the capital of the recently visited kingdom of Ashantee.—*Bowdich's Essay*, p. 19.

## DIVINATION.

It would far exceed our limits to enter fully upon so extensive a subject as that included under the term Divination. Suffice it to say, that the Jews at all periods of their history resorted to every mode adopted by their idolatrous neighbours of penetrating into futurity. With respect to the first of these alluded to in Genesis xlv. 5, we know that one of the most celebrated monarchs of the Persians—the great Giamschid, together with Alexander and others, referred to prophetic cups, and Pliny alludes to a similar practice in his time. That wands and staffs were used for similar purposes is also known to us on the authority of Strabo, who speaks of the rods held by the Magi during their religious ceremonies.

Gen. xlv. 5.—“Is this the cup whereby he divineth?”

Ezekiel xxi. 21.—“For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made his arrows bright, he consulted with images, he looked in the liver.”

Hosea iv. 12.—“My people ask counsel at their stocks, and their staff declareth unto them.”

Tacitus (de moribus Germanorum, ch. x.) thus explains their mode of divination by twigs or wands.—The branch of a fruit tree is cut into small pieces, which being all distinctly marked, are thrown at random on a white garment. With frequent prayers the priest raising his eyes to heaven three times, holds up each segment of the twig, and as the marks rise in succession, interprets the decrees of fate.

The method taken by the Noaids, or Lapland priests, to recover stolen goods is this.—He comes into the tent where he has reason to suspect the thief is to be found, and pouring a quantity of brandy into a dish, which then reflects the features of any person looking into it, he makes a number of grimaces over it, and appears to consider it with very great attention. After some length of time employed in this way, he takes the suspected Laplander aside, charges him with the fact, declares that he saw his face plainly figured to him in the dish, and threatens to let loose a swarm of ganic-flies upon him, who shall torment him until he makes restitution.—*Acerbis's Travels*, Vol. II. p. 312.

The king, who was one of our company, this day, at dinner I observed, took particular notice of the plates; this occasioned me to make him an offer of one, either of pewter or of earthenware. He chose the first, and then began to tell us the several uses to which he intended to apply it. Two of them were so extraordinary, that I cannot omit mentioning them. He said, that whenever he should have occasion to visit any of the other islands, he would leave this plate behind him, at Tongataboo, as a sort of representative in his absence, that the people might pay it the same obeisance they do to himself in person. He was asked, what had been usually employed for this purpose, before he got this plate? and we had the satisfaction of learning from him that this singular honour had been hitherto conferred on a wooden bowl, in which he washed his hands. The other extraordinary use to which he intended to apply it, in the room of his wooden bowl, was, to discover a thief; he said that when anything was stolen and the thief could not be found out, the people were all assembled

together before him, when he washed his hands in water in this vessel, after which it was cleaned, and then the whole multitude advanced, one after another, and touched it in the same manner as they touch his foot, when they pay him obeisance. If the guilty person touched it, he died immediately upon the spot, not by violence but by the hand of Providence; and if any one refused to touch it, his refusal was a clear proof that he was the man.—*Cook's Third Voyage*, Book II. c. 8.

In the temple Kurumado, in a corner to the left, within a large wooden grate, we took notice of a sexangular lanthorn covered with black gauze, which could be turned round like a wheel, and is said to be of great service in discovering unknown and future things. We were told likewise that a large book of their gods and religion lay in the same lanthorn, of the contents whereof they would, or could, give us no particulars, and only would make us believe that it was a very strange and miraculous thing.—*Kampher's Japan*, Vol. II. p. 600.

The conjuror fills a pewter basin or a brass pan, full of water, then sets up a stick on each side; from the tops of the sticks he stretches a small cord, and from the centre of that cord suspends a grain of pepper by a thread, just to touch, but not in the water; he then dips his fingers in the water and flirts them in the culprit's face; if he is guilty, a white film immediately covers his eyes, which deprives him of sight, and causes most excruciating pain, but if he is innocent, it has no effect. After the guilty person has made his confession, the conjuror dips his.—*History of Sierra Leone*.

Before the Sumatrans go to war, they kill a buffalo, or a fowl that is perfectly white, and by observing the motion of the intestines, they judge of the good or ill-fortune that will attend them. The priest who performs this ceremony, had need to be infallible, for if he predicts contrary to the event, he is sometimes put to death for his want of skill.—*Marsden's Sumatra*, p. 310.

In the Rudhiradhyaya, or sanguinary chapter, translated from the Calica Puran, there are a variety of curious omens explained according to the direction in which the head of a human victim, buffalo, &c. falls when severed from the body.—*Asiatic Researches*, Vol. V.

The Scythians have amongst them a great number who practise the art of divination; for this purpose they use a number of willow twigs in this manner: They bring large bundles of these together, and having united them, dispose them one by one on the ground, each bundle at a distance from the rest. This done, they pretend to foretel the future, during which they take up the bundles separately, and tie them again together. They take also the leaves of the lime-tree, which dividing into three parts, they twine round their fingers; they then unbind it, and exercise the art to which they pretend.—*Herodotus* Book IV.

The inhabitants of the Pelew Islands entertained so strong an idea of divination, that whenever any matter of moment was going to be undertaken, they conceived they could, by splitting the leaves of a particular plant, that was not unlike our bulrush, and measuring the strips of this long narrow leaf on the back of their middle finger, form a judgment whether it would or would not turn out prosperous. It was noticed by several of our people that the king recurred to this supposed oracle on different occasions, particularly at the time they went on the second expedition against Artingall, when he appeared to be very unwilling to go aboard his canoe, and kept all his attendants waiting till he had tumbled and twisted his leaves into a form that satisfied his mind, and predicted success. Our people never observed any person but the king apply to this divination.—*Wilson's Pelew Islands*.

The Afghauns (see p. 66, this book) pry into futurity by astrological and geomantic calculations, and by all sorts of divination and sortilege. Amongst other modes, they form presages from drawing lots, from the position assumed by arrows poured carelessly out of a quiver. I remember a conversation which I had (immediately before Shaah Shooja's great struggle with his competitor in

1809) with one of that prince's Persian ministers, who told me that he had now good reason to rely with certainty on his master's success. I listened with attention, expecting to hear of a correspondence with some of the great lords of the other party, and I was a good deal surprised to find the minister's confidence arose entirely from the result of some augury from the position of arrows.—*Elphinstone's Account of Caubul*, p. 223.

Mr. John Rawlins, when a prisoner on board a Turkish vessel, thus describes a singular mode of divination by arrows. Upon the sight of two great ships, feared to be two Spanish men-of-war, a deep silence is commanded in the ship; after that all the company gives a great shriek; sometimes the sails are all taken in, and perhaps presently after hoisted out again, as the conjuror presages. There are also a cutlass and two arrows laid on a cushion, one for the Turks the other for the Christians, and a curtaxe; then this wise man reads, and some one or other takes the two arrows in his hand by their heads; if the arrow for the Christian comes over the head of the arrow for the Turks, it foretels they will be taken; if the arrow for the Turks comes over the head of that for the Christians, they think themselves sure of success. The curtaxe is taken up by a child or some person that is a stranger to the matter, and it is much minded if it lie on the same side or no. They observe lunatics too; for the conjuror writes down their sayings in a book, groveling upon the ground as if he whispered to the devil.—*Harris's Voyages*, p. 371.

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## MONTHLY REGISTER.

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### SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

#### *Report of the Cranbrook District Committee.*

THE first Anniversary Meeting of the District Committee of the Society for promoting Christian Knowledge, established at Cranbrook, was held in the Vestry-room of Cranbrook Church, on Friday, 30th July, immediately after Divine Service. T. L. Hodges, Esq. M. P. president, in the chair. The following Report was read by the Rev. A. Hussey, the Secretary.

"At this early period of its existence, it will not be expected of the Cranbrook District Committee, that its Report should exhibit operations on a very extended scale; it will, however, appear, that it has not been altogether inactive.

"When the Committee was established, it was resolved, that a depository of books should be formed at Cranbrook, for the convenience of the District; in pursuance of which resolution, at the first quarterly meeting in October last, a selection was made from the Society's catalogue, and a supply requested, consisting of Bibles and Common-Prayers of different sizes, with a few other books; it not being considered advisable to make a large

collection till the Committee had ascertained, by experience, what works were most generally used in the District. It was likewise proposed at the same meeting, to procure a number of the Society's Bibles, and all the Common-Prayers, lettered and priced, to be retained in the depôt as specimens; which plan was adopted, for the purpose of enabling members, when wishing to obtain books, to decide by personal inspection on the most convenient size. The state of their funds requiring economy, *some* only of the Bibles were chosen, but others may at any time be added, should it be deemed expedient.

"The Committee has likewise received applications from members in the District for books not in the depository, which it immediately procured; and in the course of the year has been the medium of dispersing—

Bibles .....	16
Testaments .....	24
Common Prayers and Psalters. ....	50
Other Books and Tracts ....	720

Total ..... 810

"The Cash Account of the Committee does not, at first sight, wear a very encouraging aspect, as there appears a balance due to the Treasurer of 5*l.* 8*s.* 8½*d.*; which balance, however, arises solely from the circumstance, that the supplies obtained from the Parent Society have been paid for, while some of the accounts with the members in the district still remained outstanding. The sum of 10*l.* 10*s.* 6*d.* is now due for books sent out from the depository, and the value of the books therein yet unsold (exclusive of specimens) is 4*l.* 4*s.* 9*d.*—total 14*l.* 15*s.* 3*d.*, leaving, in fact, a balance in favour of the Committee, of 9*l.* 6*s.* 6½*d.*

"The resources of the Committee are as yet but small, the annual subscribers hitherto declared being few; and although the donations bestowed at the establishment of the Committee have well enabled it to meet the expenses thus far incurred, its present means are totally inadequate to a continuance of even the exertions already made, much less to an augmentation of them. The Committee, however, feel persuaded, that its supporters will increase as its existence becomes more generally known, and its usefulness felt; and that the liberality of its friends will qualify it to extend its operations as far as the wants of the district shall require.

"In conclusion, the Committee hope, that the warmth of its zeal will not be measured by the amount of its proceedings thus far; but that those proceedings will be regarded as an earnest of the efforts it will make in whatever field shall be opened for its future exertions. The objects of the Society for promoting Christian Knowledge, and all its affiliated branches being, not to extend a vague and indefinite acquaintance with the scheme of redemption through Christ, leaving men to apply that knowledge to themselves in whatsoever manner they think proper; but to strengthen and enlarge the boundaries of that fold, which, on the joint testimony of Scripture and antiquity, it believes to be the one true fold, established by the holy Apostles, under the express authority of their Divine Master; the approbation and blessing of the Almighty on its labours may with full confidence be looked for;—

that blessing which has raised it (with all humility be the comparison used) from its first springing up as a mustard seed to its present goodly proportions, when its boughs reach to the East, and its branches to the West. The Committee, therefore, are convinced, that the very interest of the subject, without farther endeavours on its part, will suffice to recommend it to the consideration of members of the Church of England. And in inviting the attention and support of the public to itself, it does so with the view, not only of the good it may accomplish in the district, but also of promoting the welfare of the Society at large, and thus assisting its munificent, well-directed, and widely-extended plans of benevolence."

The confidence expressed in the Report on the increase of the support the Committee had already experienced, was fully justified; as, in addition to a handsome contribution at the Church doors, after a Sermon by the Rev. Dr. Nares, Rector of Bidenden, the number of Annual Subscribers was more than doubled before the termination of the Anniversary Meeting.

The Rev. Julius Deeds, Rev. D. W. Davies, Francis Law, Esq. and Thomas Monypenny, Esq. were elected Vice-presidents.

The Treasurer and Secretary were re-elected, and the Rev. W. Temple and R. J. Monypenny, Esq., were chosen Auditors for the ensuing year.

*Report of the Canterbury Diocesan Committee.*

THE Report of a Diocesan Committee, ministering to a Society whose operations are in foreign countries, is necessarily barren of local topics. In this respect, the immediate details are simply those of collection and remittance. The receipts, it is observed with regret, have lately somewhat decreased. One splendid act of munificence from an individual, to whose bounties many other pious and charitable institutions are deeply indebted, has, indeed, in a pecuniary point of view, placed the county of Kent high in the scale of contributions to the Society. The name of Tillard stands conspicuous in the grateful records of other societies,

and must not be forgotten on the present occasion. His liberal bequest of 30,000*l.*, or 27,000*l.* exclusive of the legacy duty, afforded a most important and seasonable relief to the reduced funds and heavily pressed resources of the Institution. But this casual and pecuniary aid from an individual, does not necessarily indicate, what is much more important, the lively and zealous interest of the Christian community at large, in the great and gracious work of diffusing far and wide the inestimable knowledge and holy influence of the gospel of Christ Jesus. The Committee are anxious for general cooperation. They perceive that, in various parts of the kingdom, attention has been roused; and that this ancient, venerable, and most useful Society has, of late years, received very cheering marks of awakened interest in its designs, and very considerable addition to its subscriptions. They trust, there-

fore, that what has been effected elsewhere, is practicable here; that the more the Society is known, the more its usefulness will be felt, the more its designs will be supported.

The total amount of subscriptions received by the Committee in the year ending December 31, 1829, was 127*l.* 4*s.* 6*d.*; of this sum, 112*l.* was remitted to the Parent Society after the annual meeting in June last. The balance, 15*l.* 4*s.* 6*d.*, consisting of subscriptions received after the above remittance was made, remains in the banker's hands, and will now be remitted with the subscriptions received for the current year, and the collection that may be made upon the present occasion.

The total amount of remittances made to the Parent Society by the Committee since its formation in the latter part of the year 1824, up to December 31, 1829, is 869*l.* 1*s.* 7*d.*

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## POLITICAL RETROSPECT.

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**DOMESTIC.**—The election of Members to serve in the new Parliament is the only political occurrence, of a domestic nature, which calls for our present notice. The contests have been numerous and severe; yet conducted with less interruption of the public tranquillity than we recollect upon any former occasion. The number of new Members returned is also unusually great; and a very large proportion of these, from their connexions, may be presumed to be opposed to the present Administration. We have only heard of the return of six Roman Catholics; four in Ireland, and two in Great Britain.

**FRANCE.**—Events of the most momentous importance have passed in this country. We noticed, in our last report, the probability that the result of the elections to the new Chamber of Deputies would be hostile to the measures of the court. The Administration of France was sure of this, but so attached to their plans of government that they determined to hazard the

most arbitrary and desperate attempts, rather than relinquish them. By royal order, the liberty of the press was abolished, the public journals suppressed, and the printing materials seized, with the exception of the *Moniteur*, the official Government paper, and two others, the *Quotidienne* and *Drapeau Blanc*, both organs of the ultra-royalist party; the Chamber of Deputies was dissolved before it had met, and a new one called, in which the number of Deputies was reduced to two hundred and fifty-eight, and the Colleges of the Arrondissemens were deprived of their right of suffrage.

This open and violent invasion of the rights of the people, secured to them by the Charter which restored the Bourbons to the throne of their ancestors, immediately excited the most active opposition of all orders of men, those only excepted which were under the influence of the Jesuits,—a power behind the throne, and superior to it, that led to the ruin of it on the present occasion. The military were



immediately employed to suppress every symptom of disorder; but the assertors of their national rights were so numerous, so united in spirit, and so encouraged by the resumption of the uniform of the National Guard, that after three days' severe conflict, and the loss of sixteen thousand lives, Paris was left entirely in the hands of the people. The king had withdrawn to Rambouillet; thither he was followed by General Geraud and an army of the National Guard. A negotiation commenced, which soon terminated in the abdication of Charles X. and the renunciation of all claims to the succession on the part of the Dauphin. General Geraud guaranteed to the late king a safe conduct out of France, both to himself and all the members of his family, and that the future government of the kingdom should provide liberally for their support.

The Chamber of Peers, and that of Deputies which Charles X. had attempted to dissolve, met at Paris, on the 3d of August, according to their original convocation; on the 4th and following days, they entered upon the transaction of such business as arose from the awful crisis in which they found themselves placed; they declared the throne vacant,—that the Constitution had been endangered,—and that the Charter must be revised, to render it more safe from future attacks. In this revision the chief alterations are, the suppression of the sixth Article, which declared the Roman Catholic religion that of the State. It is now only declared to be that of the majority of Frenchmen; whilst the ministers of all Christian sects are henceforward to receive the stipends allowed by the public treasury. Initiative laws could formerly only begin with the king; they may now emanate from either of the three constitutional estates of the kingdom, with the exception of money-bills;—these, as in England, must originate in the Commons, or Chamber of Deputies. The duration of the Chambers is declared to be quinquennial; and Members are eligible at thirty, instead of forty years of age, as formerly. The people now exercise the elective franchise when twenty-five, instead of thirty years old.

The censorship of the press is abolished for ever. All the nominations and new creations of peers made during the reign of Charles X. are declared null and void, and the unlimited power hitherto possessed by the king to create peers, is to undergo a fresh examination in the Session of 1831. The king is declared to be "the supreme head of the State, and commands the forces by sea and land; makes treaties of peace, alliance, and commerce; nominates to all public employments; forms regulations and ordinances necessary for the execution of the laws, *without the power either to suspend the laws themselves, or to dispense with their execution.*" (This clause dries up the fountain of mercy.) After this revision they offered the crown to Louis Philippe, Duc d'Orleans, whom they had previously nominated Lieutenant-general of the kingdom. He has accepted it; and on the 9th of August took the oath, in the presence of the Chambers, Court, and public functionaries, assembled in the palace, in the following form of words:

"In the presence of God, I swear faithfully to observe the Constitutional Charter, with the changes and modifications expressed in the Declaration of the Chamber of Deputies; to govern only by the laws, and according to the laws; to cause good and strict justice to be done to every body according to his right, and to act in all things solely with a view to promote the happiness and glory of the French people."

His Majesty then signed the Declaration, the Act of Adherence of the Peers, and the Oath; and having seated himself upon the throne, addressed the Chambers thus:—

"Messrs. Peers and Deputies,

"I have maturely reflected upon the extent of the duties imposed upon me. I have the consciousness of being able to fulfil them by causing the compact of alliance, which has been proposed to me, to be observed.

"I should have ardently desired never to have filled the throne to which the national will calls me, but I yield to this will, expressed in the Chambers in the name of the French people,



for the maintenance of the Charter and the Laws.

"The modifications we have just made in the Charter, guarantee the security of the future, and the prosperity of France; happy at home, respected abroad, at peace with Europe, it will be more consolidated."

The king then left the hall amidst loud acclamations.

The feelings of the nation, except in La Vendee, appear to be in perfect unison with those of the Chambers and the inhabitants of Paris; and the government proceeds to execute its duties with ease and regularity.

It deserves to be recorded, that amidst all these tumults, private property and individual safety have been sacredly preserved. Public sentiment has been as powerfully and effectually directed to preserve private obedience to the laws as to prevent the public violation of them.

After the resignation of Charles X. the ministers who had involved him in these misfortunes fled to seek their own safety. Of these, two are certainly taken: M. Peyronnet and M. Chauteleuze. Various reports have been spread relative to Prince de

Polignae; the one that gains most credit at this moment is, that he has been taken at Granville as he was about to embark in a fishing-boat, in disguise, to come to England.

Charles X. and family, including the Duc de Bourdeaux, in whose favour it was attempted to reserve the succession, and whom the ex-king affects to call the King of France, having passed from Rambouillet to Cherbourg, embarked there on board two American ships, and arrived at Portsmouth on the 17th August; but being refused permission to land, they stood over to Cowes, where several of them went on shore. The ex-monarch and his son have since been permitted to debark. It is understood that their stay here will only be temporary.

ALGIERS.—The French have announced their intention of permanently occupying the city, and are making arrangements for the reduction of the territory of Algiers. The French troops there declared for the new government as soon as the news of the late transactions at Paris was reported to them. M. Bourmont is superseded in the command there, and M. Clauzel is appointed his successor.

## ECCLESIASTICAL INTELLIGENCE.

### CLERICAL APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Bartholomew, John . . . .	Examining Chapl. to the Bishop of Exeter.
Crawford, C. . . . .	Chapl. to the Marquis of Londonderry.
Fox, John . . . . .	Head Mast. of St. Bees Free Grammar School, Cumberland.
Holmes, Joseph . . . . .	Head Mast. of Free Grammar School at Leeds.
Kuper, William, <i>D. D.</i> . .	Chapl. to Her Majesty.
Merewether, John . . . . .	Chapl. to Her Majesty.
Selkirk, Thomas . . . . .	Domestic Chapl. to the Earl of Dunmore.

### PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Bartholomew, C. C. .	Starcross, C.	Devon	Exeter	D. & C. of Exeter
Beadon, Frederick F.	Compton Bishop, V.	Somerset	B. & Wells	{ Preb. of Compton Bishop in Cath. Ch. of Wells.
Borton, John Drew	{ Blofield, R. to Flemingham, V.	{ Norfolk	Norwich	
Burrows, W. Francis	Christchurch, V.		Hants	{ Caius Coll. Camb. Bp. of Norwich
Carr, Christopher . .	Newborough		Winchest.	D. & C. of Winchest.
			Norham.	Peterboro' The King

Name.	Preferment.	County.	Diocese.	Patron.
Chatfield, R. Money	{ Woodford, V. with Wilsford, V.	Wilts	Sarum	{ Preb. of Woodford and Wilsford in Cath. Ch. of Sarum
Clissold, Stephen ..	Wrentham, R.	Suffolk	Norwich	Sir T. Gooch, Bart.
Cooper, Lovick ..	{ Ingoldiathorpe, R. to Hawkshead, imp. R.	Norfolk	Norwich	Rev. Lovick Cooper
Dowell, Stephen ..	{ Mottiston, R. and Shorwell, R.	Lancaster	Chester	The King
Frere, E. B. ....	Ilketshall, St. Laurence, P. C.	I. of Wht.	Winchest.	{ Lady St. John Mildmay
Furbank, Thomas ..	Bramley, C.	Suffolk	Norwich	J. H. Williams, Esq.
Gee, Robert .....	{ Cockington, C. and Tormoham, C.	W. York	York	V. of Leeds
Glover, John, Jun. .	Rand, R.	Devon	Exeter	Rev. R. Mallock
Gray, William ....	St. Giles-on-Heath, C.	Lincoln	Lincoln	H. Hudson, Esq.
Hamilton, H. Parr ..	Wath, R.	Cornwall	Exeter	Viscount Valletort
Hughes, Morgan ..	Corwen, V.	N. York	Chester	Marq. of Ailesbury
Keppel, W. A. ....	St. Devereux, R.	Merion.	St. Asaph	Bp. of St. Asaph
	{ Abbotstone, R. with Itchin Stoke, R.	Hereford	Hereford	E. B. Clive, Esq.
Mildmay, W. St. John	to Dogmersfield, R.	Hants	Winch.	{ A. Baring, Esq. Lady St. John Mild- may
Millar, Arthur ....	Netherton, C.	Worcester	Worcester	V. of Dudley
Pigott, George ....	St. Mary Mellor, C.	Lancaster	Chester	V. of Blackburne
Porter, George ....	Monk Sherborne, V.	Hants	Winchest.	Queen's Coll. Oxf.
Pym, Robert ....	{ Elmley, R. with West Bretton, C.	W. York	York	{ Hon. & Rev. John Lumley Savile
Rokeby, H. Ralph. .	Arthingworth, R.	Northam. Peterboro'	L. Rokeby, Esq.	
Smyth, Edmund ..	{ North Elkington, V. to East Haddon, V.	Lincoln	Lincoln	Rev. W. Smyth, Jun.
Todd, Fortescue ....	Meshaw, R.	Northam. Peterboro'	Rev. W. Smyth	
Ward, Philip .....	Tenterden, V.	Devon	Exeter	Rev. W. Karlake
	{ Can. Res. of Cath. Church and Boxgrove, V.	Kent	Cant.	D. & C. of Cant.
Webber, C. Jun. . .	to Felpham, sin. R.	of Chichester	Bp. of Chichester	
	{ Kemberton, R. with Sutton Maddock, V.	Sussex	Chich.	{ Duke of Richmond D. & C. of Chichester
Williams, J. ....		Salop	Lichfield	R. Slaney, Esq.

## CLERGYMEN DECEASED.

Black, Robert ....	National Society's Ch.	London	London	{ Abp. of Canterbury and Bp. of London
Donne, Henry ....	{ Bocombe, R. and Cranborne, V.	Wilts	Salisbury	Bp. of Salisbury
Heath, William ....	Inkberrow, V.	Dorset	Bristol	Marq. of Salisbury
Hughes, Hugh ....	Hardwicke, R.	Worcester	Worcester	Earl of Abergavenny
Humphries, Robert .	Bramley, C.	Northam. Peterboro'	Rev. H. Hughes	
Jolliffe, Tovy .....	Skelton, R.	W. York	York	V. of Leeds
Morres, John .....	Nether Broughton, R.	Cumb.	Carlisle	Corp. Chr. Coll. Oxf.
Newton, Benjamin ..	Wath, R.	Leicester	Lincoln	Joseph Bullock, Esq.
Rocke, Richard ....	Lyndon, R.	N. York	Chester	Marq. of Ailesbury
Sheppard, Revett. .	{ Thwaite, R. and Willisham, C.	Rutland	Peterboro'	S. Barker, Esq.
Towne, Leonard E.	{ Knipton, R. and Utterbey, V.	Suffolk	Norw.	{ J. W. Sheppard, Esq. A. Upcher, Esq.
	{ Cursal Can. in Cath. Church of St. Asaph and Hope, V.	Leicest.	Lincoln	Duke of Rutland
Warrington, George	and Pleasley, R.	Lincoln	Rev. L. E. Towne	
		Derby	{ P. of D. & C. of Lichf.	{ D. & C. of Lichf. B. Thornhill, Esq.

<i>Name.</i>	<i>Appointment or Residence.</i>
Best, Thomas.....	Senior Fell. of Exeter Coll. Oxford.
Houghton, P.....	Second Mast. of Free Grammar School at Preston, Lancashire.
Hughes, Hugh.....	Head Mast. of Grammar School at Nuneaton, Warwickshire.
Lodge, John.....	Bosbury, Herefordshire.
Nicholl, John.....	Formerly Fell. of Jesus Coll. Oxf. and R. of Remenham, Berks.
Watkins, John.....	Llanfair, near Caernarvon.

## UNIVERSITY INTELLIGENCE.

## OXFORD.

## ELECTIONS.

Mr. Bloxam, of Worcester College; Mr. Tawney, of Wadham College; Mr. Whorwood, of University College; Mr. Bright, of Charter House School; have been elected Demies of Magdalen College.

Mr. Daniel Race Godfrey has been elected Exhibitioner, on Mr. Michel's Foundation, at Queen's College.

## MARRIED.

At Wytham Church, by the Hon. and Rev. Frederick Bertie, the Hon. and Rev.

Charles Bathurst, Fellow of All Souls' College, and Rector of Southam, Warwickshire, to Emily Caroline, youngest daughter of the Earl of Abingdon.

At St. Mary-le-bone Church, the Rev. Primatt Knapp, M.A. Fellow of Magdalen College, to Emily, eldest daughter of W. Willan, Esq.

At Brinklow, Warwickshire, the Rev. Roger Bird, M.A. Fellow of Magdalen College (Diocese of Winchester), to Lucy, second daughter of the Rev. Dr. Bloxham, of Rugby, Warwickshire.

## CAMBRIDGE.

## COMBINATION PAPER, 1830.

## PRIOR COMB.

- Aug. 1. Mr. Sutton, Clar.  
       8. Mr. Cory, Emman.  
       15. Coll. Regal.  
       22. Coll. Trin.  
       29. Coll. Joh.  
 Sept. 5. Mr. Gould, Chr.  
       12. Mr. Beatson, Pemb.  
       19. Mr. Bowstead, Corp. Chr.  
       26. Mr. Thorold, Emman.  
 Oct. 3. Coll. Regal.  
       10. Coll. Trin.  
       17. Coll. Joh.  
       24. Mr. Bellas, Chr.  
       31. COMMEN. BENEFACT.  
 Nov. 7. Mr. Perring, Pemb.  
       14. Mr. Buckle, Sid.  
       21. Mr. Fearon, Emman.  
       28. Coll. Regal.  
 Dec. 5. Coll. Trin.  
       12. Coll. Joh.  
       19. Mr. Alder, Pet.  
       26. Mr. Mathews, Pemb.

## POSTER COMB.

- Aug. 1. Mr. Walker, Regin.  
       8. Mr. C. Way, Trin.  
       15. Mr. Hadwen, Chr.  
       22. Mr. T. D. Hodgson, Trin.  
       24. FEST. S. BARTHOL. Mr. Totton, Trin.  
       29. Mr. Egremont, Cath.  
 Sept. 5. Mr. Hastings, Trin.  
       12. Mr. Gul. Drags, Emman.  
       19. Mr. H. W. Gery, Emman.  
       21. FEST. S. MATT. Mr. S. P. Mansell, Trin.  
       26. Mr. Boteler, Sid.  
       29. FEST. S. MICH. { Mr. Owen, Tr.  
                               Mr. Jefferson, Pet.  
 Oct. 3. Mr. Macdonald, Jes.  
       10. Mr. C. Hatch, Regal.  
       17. Mr. Wilkins, Regal.  
       18. FEST. S. LUC. Mr. Rennell, Regal.  
       24. Mr. Roberts, Regal.  
       31. Mr. Dupuis, Regal.

- Nov. 1. FEST. OM. { Mr. Harding, Regal.  
 SANC. { Mr. Burdakin, Clar.  
 7. Mr. Le Grice, Clar.  
 14. Mr. Burroughes, Clar.  
 21. Mr. Lempriere, Trin.  
 28. Mr. Coddington, Trin.  
 30. FEST. S. AND. Mr. Goode, Trin.  
 Dec. 5. Mr. R. Lyon, Trin.  
 12. Mr. J. Wigram, Trin.  
 19. Mr. Brymer, Trin.  
 21. FEST. S. THOM. Mr. Burmester,  
 Trin.  
 25. FEST. NATIV. Mr. J. Overton,  
 Trin.  
 26. FEST. S. STEPH. Mr. Scolfield,  
 Trin.  
 27. FEST. S. JOH. Mr. Crakelt, Tr.  
 28. FEST. INNOC. Mr. Sampson, Tr.

*Resp. in Theol.**Oppon.*

- Mr. Mathew, Trin. . . { Mr. Lewin, Pet.  
 Mr. Darby, Cath.  
 Mr. Williamson,  
 Sid.  
 Mr. Feachem, Joh. . . { Mr. Gul. Drage,  
 Emm.  
 Coll. Regal.  
 Coll. Trin.  
 Mr. Otter, Jes. . . . . { Coll. Joh.  
 Mr. Nicholls, Pet.  
 Mr. Welch, Regin.

*Resp. in Jur. Civ.**Oppon.*

- Mr. Drage, Sen. Emm. { Mr. Caldwell, Jes.  
 Mr. Bennett, Em.

*Resp. in Medic.**Oppon.*

- Mr. Atcheson, Jes. . . { Mr. Borrett, Cai.  
 Mr. Briggs, Cai.

Singuli suo ordine concionabuntur, respondebunt, disputabunt, ceterasque exercitationes ipsi per se sua in personâ præstabunt, nisi justa causa incidit secundum Statuta approbanda.

Ad Conciones in Templo Beatæ-MARIÆ nullâ de causâ quisquam alterum sibi surroget, qui ad Concionem aliquam habendam omnino non sit (a principio ad finem circuli Combinationum) assignatus, sine expressâ licentiâ a Procancellario prius obtentâ, quo de ipsius gradu, sacris ordinibus, canonicâ obedientiâ, cæterisque requisitis constet Procancellario, antequam admittatur ad Concionem publicam.

GUL. CHAFFY, Pro-Cancellarius.

A Grace having passed the Senate to the following effect:—That those to whom the Sunday afternoon turns, and the turns for Christmas Day and Good Friday are assigned, shall, from the beginning of November, 1830, to the end of May, 1831, provide no other substitute than such as are appointed in conformity with that Grace:—The following persons have been elected, each for the month to which his name is affixed:—

1830. *November*—Dr. Ackland, St. John's.

*December*—Mr. Lodington, Clare.

1831. *January*—Dr. Adams, Sidney.

*February*—Mr. Rose, Trinity.

*March*—Mr. Howarth, St. John's.

*April*—Mr. Porter, Caius.

*May*—Mr. Blunt, St. John's.

## MARRIED.

The Rev. Frederick Smith, M.A. Fellow of St. Peter's College, and Mathematical Professor in the East India College at Hailbury, to Louisa, only child of Henry Tredgold, Esq., Manor House, Chilbolton, Hants.

## NOTICES TO CORRESPONDENTS.

We are happy in being able to correct a misstatement, which we copied in our July Number, and to say, that the Rev. J. Dudley, of Sileby, is living, and in good health.

The communication of "R. B. H." we were unable to insert; it shall be sent as directed. If, at a future period, he will favour us with another, we shall be happy in receiving it.

We beg "S." to accept our thanks. He is quite to our taste, and we hope to hear from him often.

"J. T." will find his Prayer in the "Whole Duty of Man."

To the first question of "R. N." we reply, that he had power to do as he thought best; to the second (though pardonable) we hesitate.

"Clericus Alter" has been received.

ERRATA.—At page 469, line 8, for "Christians" read *Christian*; at page 516, line 4, for "comes," read *cower*; and line 5, for "mountains," read *mountain*.